

THE BURNING BUSH AND CANADA

REV. R. G. MacBETH, M.A., D.D.

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PREFACE

This book is frankly written in order that people, young and old, may get the viewpoint of Presbyterians regarding recent efforts to merge certain Churches in Canada into a new denomination.

The opening chapter deals with the Christian Church as a world-wide organization, which, while working under different forms and names, is permeated by a spiritual unity of aim and purpose to make a better world. This spiritual unity between Christians exists regardless of outside form, and is infinitely more important than mechanical amalgamation.

The remaining chapters deal with the things for which the Presbyterian Church stands, and with the contribution made by that Church to the stability and progress of our own and other countries. These chapters also show why, in the face of a movement to end the distinctive existence and work of the Presbyterian Church in Canada, its people banded themselves together to continue their Church at home and abroad.

The title of this book takes us back to the wondrous day when Moses saw in the desert a bush burning, but not consumed. The secret of this miracle was the presence of God, who spoke to His servant out of the bush. And the miracle still happens.

Throughout the centuries this vision caught the imagination of devout souls, who lived in a persecuted but continuing Church. In the sixteenth century the heraldry, of both the French Reformed and the Waldensian Churches, symbolized this thought.

In Scotland the symbol was in evidence in the same period, and the Covenanters brought into such prominence, the idea of persistence, despite persecution, that the symbol of the Burning Bush became the emblem of the Presbyterian Church in that country. As such, though not formally authorized, it was printed on the cover of the General Assembly Minutes in 1691. The Free Church of Scotland, in the Disruption in 1843, found the symbol peculiarly fitting, and it has, with slight variations, become the emblem of the Presbyterian Churches throughout the world.

The Presbyterian Church in Canada, undaunted by difficulties in pioneer days, became the largest Protestant body in this country. In recent years it has passed through a zone of fire, and has lost some of its members who joined a new organization. But the Presbyterian Church in this Dominion, living up to its great traditions, has won anew the right to use this ancient and glorious emblem, "The bush burning but not consumed." Hence the title for this book, "The Burning Bush and Canada."

R. G. MACBETH.

VANCOUVER, B.C.

CHAPTER I.
THE VALUE OF THE CHURCH.

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THE VALUE OF THE CHURCH.

The Church is the organized, aggressive, militant army of the Lord on the earth. Like other armies, it has various regiments, but they are all enlisted under the banner of the Cross, and have all sworn allegiance to the Captain of our salvation.

There are impractical people in the world who think that human beings can be standardized like motor cars, and put into one cast iron ecclesiastical organization. But such a method in human affairs ignores the Divine order, and violates the God-bestowed fact of individuality. And when individuality is crushed, the power of initiative is weakened to a vanishing point. Not only so, but that intense force operating in organizations, and called *esprit de corps*, is destroyed, and the traditions that impel men to win victories are nullified. No army is strengthened by obliterating its regiments, whose legitimate pride in their past achievements creates a wholesome rivalry to achieve the objective for which the army has been organized. This book in its later pages will deal more particularly with the Presbyterian Church, but it will devote the present chapter to studying the Church in general as a world-wide organization. In effect we desire now to discuss in this somewhat irreverent age, the place and value of the Church in human society.

This we all would agree is a desirable thing to do because the Church while too great to be ignored is more or less always on trial, and there is abundant evidence to convince thinking people that the Church

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is the one institution, outside the family, which is absolutely indispensable to the welfare of humanity. Here and there we come across people who speak lightly of the Church, but claim to have great respect for Jesus Christ. These very people are great believers in organization as an essential to political, or social, or business success. And their professed respect for Jesus Christ should make it obligatory on them to believe that He, too, would have an organization to disseminate His ideas, and reach the Divine objective, in the establishment of His kingdom among men. That organization exists as the Church of Jesus Christ in the world.

We only know of two places where the Church is recorded as absent because not necessary. The one was the Garden of Eden before sin entered. There was no need of a Church there then, but after the great Exclusion, altars began to rise outside the gates, articulating man's desire to get back into fellowship with God. The other place where there is no Church because it is not needed, is the City of God, concerning which John says, "I saw no temple therein." But we are still here on this common earth, with sin and selfishness rampant in human society, and unless we have the Church to combat sin, to edify souls, and to keep vivid the sense of God in a material age, there is nothing but chaos and confusion ahead.

To begin on common ground, it may well in this somewhat flippant day to recall that every man with common sense, recognizes the worth of any institution, which has borne the test of time. A commercial traveller likes to be on the road for a long-established house, a soldier likes to belong to an historic regiment,

a teacher takes pride in his ancient University. For, despite our craze for novelty, we all recognize that only the genuine can stand the acid test of the years. The Church is one of the miracles of history, defying all the wear of the ages. Enemies have stoned her and left her half dead by the wayside, but she has always risen again and gone forth with more flaming vigor than ever from the place of the martyrs' blood. At times even professing friends have suggested the failure of the Church till it seemed as if she was being stabbed in her own house, but she only smiled at the defection of the fearful, and pressed on with the speed of youth in her step, and the glory of God shining on her uplifted face. From the days of the sacrifice of Abel's altar she has expanded till her sacred fires encompass the earth. From the eleven men who fled in the night of the Lord's arrest in Gethsemane, she has grown into the five hundred millions, who with the trampling of unnumbered regiments, are moving on to the bloodless conquest of the world.

There are times when we in our smaller places, lose sight of all this, and become faint-hearted in our supposed isolation. But there is no real isolation. A few years ago at the Ecumenical Missionary Council in New York that notable Presbyterian elder, the late President, General Harrison, used a striking illustration out of his experiences in the Civil War. He said there was an occasion when, in advancing through the woods, it seemed as if he had only a few files of men under his command, but when they came suddenly out into a clearing, they saw to the right and left, the long line of their comrades in other supporting regiments. So do our Assemblies and Conventions and the tidings from

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our Missionary publications, enable us to see the battleline of the Church extending out to the uttermost parts of the earth. We behold and rejoice in the vast extent of the forces that are sweeping the world with conquering tread under the leadership of Christ.

There was never a time in the history of the world, and assuredly never a time in the history of this new land of Canada, when there was more need of the Church than now, to aggressively champion the sacred cause of Christianity. Our age is far more materialistic than we wish to see it. There is almost a mania for money and pleasure and sport, whose tendency is to lower the spiritual atmosphere and freeze the fairest flowers of the human soul. According to the record of history there can only be one ending to this God-forgetfulness and the earth is a graveyard of the Empires that have perished because they ignored God. In such a case no material force however great could save us from disaster. It was because that keen-minded seer, Rudyard Kipling, knew the danger of putting our trust in our arm of flesh, that he issued the noble warning of the Recessional which he wrote after the Queen's Jubilee, when the Empire had dazzled the world by its display of power—

“ Far-called, our navies melt away ;
On dune and headland sinks the fire ;
Lo, all our pomp of yesterday
Is one with Ninevah and Tyre.
Lord God of Hosts be with us yet,
Lest we forget—lest we forget! ”

A moment's serious thinking will satisfy any sane man that no community can afford to dispense with the

Church or let it die by reason of his own and others' failure to stand by and support it. To help him to think in these unthinking days, one can give the following, amongst many reasons to deepen our sense of the value of the Church.

(1). The Church has a tremendous economic value which even a man who is personally careless in his attitude towards religious work can understand and appreciate. The existence of a Church in the community makes business conditions more stable, and human life more safe. Let me illustrate this by instances within my own knowledge. Once our great Superintendent of Home Missions, Rev. Dr. James Robertson, asked a townsite owner in the West to give two lots for a Presbyterian Church. The townsite owner replied with much emphasis that there was not going to be any Church allowed in that town at all. He said he was going to sell his lots to business concerns that made money and he was not concerned how they made it so long as he got the benefit. Dr. Robertson, who was equal to such an occasion, said in the quick decided way many of us recall, "Very well, you may keep your lots but I will wire across Canada tonight that the owner of this townsite says there will never be a Church here, and then we will see how many lots you will sell to men who want to move in with their families." The owner of the property saw the situation like a flash, with his business astuteness, and had a swift repentance. He called Dr. Robertson back and offered him all the lots he wanted for a Church, free of charge. That townsite owner had got hold of the right idea and had suddenly remembered the business value of a Church. Real estate was not selling in Sodom and

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Gomorrah that morning when Lot was escaping under conduct of the Angels and the storm of ruin was breaking over the cities which had trampled religion underfoot. And no human force could have held back that storm. A standing army would have been helpless, for "except the Lord keeps the city, the watchman waketh but in vain."

One more illustration of this economic and social value of the Church may be given. A few years ago I was on a deputation to a legislature asking for the passing of a Lord's Day Act. A witty man who opposed it told a story to illustrate his statement to the effect that the ministers wished to close everything on Sunday but the Church, so that the people would have nowhere else to go. But another man who was present, replied that he had known a certain place in the Western States where everything else was wide open on Sunday and the Church was closed, and that the very man who had just spoken would not, on that account, remain there with his family. So also the supercilious tourist who landed on a once cannibal island, and, in conversation with the old Chief, ridiculed the Church, became suddenly quiet when he was told by the Chief that but for the Church, his head would have been broken on a stone and his body roasted in the oven before he was ten minutes on the island. Charles Darwin himself testified after his world tour that the Church and Missions had made it possible to travel around the globe in safety. The Church, I repeat, makes business more stable, and human life more safe, and even an irreligious man can appreciate that fact.

(2). Because atheism is the seed of anarchy, the Church which keeps alive in the world the idea of God,

is the background of law and order in human society. This phase of the subject is of immense social importance in a land like Canada, into which many heterogeneous and lawless elements are pouring from year to year. When the greatest of all codes was given in the Decalogue there was a preface to those Ten Commandments in the assertion of authority and claim upon men, in the words, "I am the Lord thy God, who brought thee out of the land Egypt, and out of the house of bondage." When men demand their freedom in the name of God they will get it as the children of Israel did. Men who deny God can never lead others out of bondage. And the God who delivers men from bondage has a right to give them Commandments. The Ten Commandments form the basis of all good laws to the end of time, but if God be not recognized, laws for the good of mankind will not be made, nor could they be enforced if enacted. Because we want Canada to be a land of law and order, with human life and property safe, we refuse to march under the anarchist flag with the inscription, "No God, No Law." There is nothing that will frighten business away from a country quicker than unchecked lawlessness, and it is well to remember that lawful trade is the calm health of Empires.

There are certain types of people who may prefer, as Kipling's vagrant soldier says, the kind of life that is found.

"Somewhere east of Suez—

Where there aren't no Ten Commandments."

But we have no desire to see that type of life become the order of things in Canada. We do not want

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the laws or the morality of those lands to prevail here. Hence we must keep vivid the idea of God through the Church, and every real patriot will support the Church which thus becomes such an aid to law and order in the country.

(3). The Church is needed in this new land of ours because of its witness for the reality and the greatness of the Unseen. The things that are seen and temporal have great prominence and influence amongst us, and we need the Church because Canada affords extraordinary opportunity for amassing and admiring them. If the expression "sins that do so easily beset us" can be put as "the things that we stand around and admire and become engrossed in," then the sin of allowing the things that are seen to absorb us has much hold in this country. The Church is needed to emphasize the fact that it is the Unseen that is real and great. At present we see our immense natural resources, our broad acres, our forests, our mines, our wheat, our bank clearings, our customs revenues, and our skyscrapers, till we are in danger of thinking that material bigness is the same thing as greatness. But the Church stands among us to witness that the materially insignificant Bethlehem is greater than our modern cities and that the Unseen forces of life sway the world. And the Church must keep before men the vision of the World to come lest we begin to circumscribe our lives by this passing earth. There is no danger of men becoming so other-worldly that they will forget their duties here and now. The testimony of history is that the men who have done the most to help men in the hard struggle of everyday life, are the men who were themselves sustained by the vision of the glistening pinnacles of the City of God.

(4). And the Church should be maintained because it has been entrusted with the custody of the Word of God, and keeps that book as a current factor in human life. The use of the word custody brings before my mind as a memory from my law-student days, the well known law as to ancient documents. It is a principle of British jurisprudence that if a document so old that those writing, signing and witnessing it are no longer living, comes out of its proper custody, where it would reasonably be expected to be found, it is accepted in our law courts at its face value in relation to the subject about which it purports to speak. If men are as fair with the Bible as they are with ordinary legal documents they will accept the Bible at its face value in regard to religious teaching and spiritual life. It comes to us out of the proper custody and keeping of the Church which has preserved it at endless cost in blood and tears and sacrifice throughout the centuries.

The peculiar power of the Bible becomes apparent to even the casual thinker when he observes how the use of its texts will throw on ordinary situations a flash-light which reveals the real significance of things that are being discussed. One may illustrate this by recalling that in a time of great stress on this continent, the words of our Lord, "A house divided against itself cannot stand," quoted by Abraham Lincoln as proof that his nation could not endure half-slave and half-free, sped to the hearts of a mighty people, who saw the crisis by the gleam of these words and rose to save their country. This unique power of Spiritual language arises from the fact that in the Scriptures God has provided a principle for every possible situation to the end of time. Nothing in this modern day of ours is a

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surprise to the Book of God. Everything is anticipated and provided for in this great treasure-house of Divine thought. Hence the supreme need of the Bible in our perplexing time.

No one is surprised that the great stateswoman, Victoria the Good, told a visiting prince that Britain's greatness arose from the Bible, because the Bible represented her faith. But it was a glad surprise to hear Mr. Huxley, who was agnostic as to its divine claims, say, out of his observation of human events, that somehow or other he was persuaded that the future of the Empire depended on its relation to the Bible, and hence that he wished the Bible taught in all the Schools of Britain. The fact that the Bible is not taught in our Canadian schools as much as it should be, and that it is neglected in many homes, makes it imperative that we should maintain the Church which makes the Bible the centre of its work. We require the Bible to mould the future of Canada.

(5). We need the Church because it stands for the Sabbath Day as a day of rest and worship. The need of a day of rest is stamped by the hand of God on the very constitution of man. It is recalled that in the critical days of the recent War, effort was made to run the munition factories in Britain without cessation in order to meet the terrific emergency. But after a few weeks' trial, a rest day had to be allowed in the week to prevent complete collapse of the whole industry. The workers need the day of rest.

And it is equally evident that men need an opportunity to worship, unless they elect to become mere machinery with their higher nature suppressed. Still further, if the brain is to keep active in these days

of strain there must be a chance to set the thoughts on higher things and thus preserve equilibrium. If we play on one string without change it will give way and the mind of man is exposed to the same danger.

It is the Church that keeps alive religion, without which the nation will perish. Hence sane men who love their country will support the Church lest their own nation will go the way to the graveyard in which nations that forgot God have all been buried. Any man who helps to lower the tone and the purpose of the Lord's Day has not the slightest claim to the name of patriot.

(6). In its efforts for the betterment of social conditions the world has tried new systems and new governments. But what the world really needs is a new heart.

These troublous days of ours are waiting as St. Paul says, for "the manifestation of the sons of God," that is, for the appearing of Christian men and women in every walk of life, for in that way only can human society be redeemed. The Church has the only remedy for the troubled conditions in human life, in the Gospel which can touch the secret springs of human action and usher in a new day when the will of God will be done on earth. He who becomes a member of the Church and gives it his support is helping to hasten that glad time.

(7). And we need the Church to provide good surroundings for the tempted. When a man some years ago went to an institution for the cure of the liquor habit, the manager of the institution told me that the chief value in the treatment consisted in his absence for a time from his old companions, and that on his return there was no hope for the man unless he was taken into

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the Church and surrounded by a better atmosphere. Similarly the Church in every frontier country is a home for the lonely and the discouraged. Many a young man would go to wreck without it amidst the temptations of a new country. The Church has an enormous preventative power. This is often overlooked when some speak of it not lifting men out of the gutter. Such redemptive work is great, but a still greater work is to prevent men getting into the gutter. To use a common saying, it is more important and more effective to put a fence around the top of the precipice than to wait at the bottom with an ambulance. The Church keeps countless young people from falling over the precipice. The influence exerted by the services of the Church and the Sunday School and the environment of uplifting, stimulating companionship, all make a lasting impression on minds in the plastic stage of youth. And it is vital to the future of this country that these influences be continued.

(8). The Church is needed to provide an outlet for the expenditure of means, large or small, by men and women who desire to exercise Christian stewardship of their possessions. Money, unwisely hoarded, withers a human soul into nothingness, and money spent on self-indulgence, without regard to the needs of others, is freighted with endless possibilities of wretchedness. Men have discovered in all the ages that they can get more vital enjoyment out of giving money to God and to others, for His sake, than by doing anything else in the world. So Matthew, the tax-gatherer, discovered in the long ago, and so have many thousands since. One day an elder told me he had put a large sum into a building for Christian work in the Orient. He added

that he felt it to be the best of all his investments. He might lose other things, but the joy of knowing that his contribution was at work for the good of others was beyond the danger of loss. He was finding out the meaning of the great saying of Jesus, and experiencing the reflex blessedness of those who give. The Church keeps open before men, opportunities for the only investments that will bring them in dividends after they are dead.

The inspiration of being linked up with the biggest business in the world belongs to those who are members of the Church. It is the organization which is unceasingly and sleeplessly extending the sphere of its operations till the world is reached and the kingdom of God established. It is surely well to keep alive an organization which thus beckons men to higher levels, begets reverence in them and gives them opportunity to be co-workers with God for the good of the world. In this world-wide organization the Presbyterian Church has a large and important place. It holds its own position, but never seeks to unchurch any other evangelical body of Christians.

CHAPTER II.
THE PRESBYTERIAN CHURCH IN HISTORY.

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One reason why members of the Presbyterian Church who knew its history have always been unwilling to give it up is because they believe it to be the oldest form of ecclesiastical organization in the world. Its name indicates it to be the Church of the elders, and throughout the Old Testament and the New, these officers are outstanding in both teaching and the governing of the Church. The name for such an officer in the New Testament Church is in the language of that day, a *Presbyter*, and that name gave the designation to the Presbyterian Church. The word *Bishop* is also used in the New Testament, but all scholars agree that the two names are connected with the same office, though the word *Bishop* has more regard to the overseeing which the elder had to practice in relation to his own and other congregations. In one famous passage in the Acts, the Apostle Paul on his voyage sent inland to Ephesus for the elders of the Church, and when they met him at Miletus he addressed them as overseers or Bishops, using the Greek word from which *Episcopal* is derived. It is not surprising then that Presbyterians decline to give up a name which is so distinctly and definitely Scriptural.

Another reason why Presbyterians decline to give up their Church is on account of its Scriptural Creed embodied in the famous Westminster Standards which we shall note more particularly in a later chapter. And a third reason why Presbyterians cling to their

Church is because it has been, for centuries, in the forefront of every great battle for civil and religious freedom, and has carried the fruits of these conflicts into every part of the world. Our Church has been the martyr Church of the ages. When the headquarters of our Church were at Geneva, the home of John Calvin, young men were trained there for the ministry, and sent to their own countries to teach the great faith. Of the men trained there, a French writer, Michelet, says, "If in any part of Europe, blood and tortures were required, a man to be sacrificed or broken on the wheel, that man was at Geneva, ready to depart, giving thanks to God and singing psalms to Him." And in view of this a modern writer, referring to the wide influence of our Church asks, "Can we wonder that the faith propagated by men who feared no human face should have spread so far and become so prolific a nurse of heroes?"

What we have already written indicates that the Presbyterian Church with its system of government by elders, and its profound agreement with the Scriptures, dates back to the earliest days of organized Christianity. And although for some centuries previous to the sixteenth century, the century of the Reformation, this form of government, and to some degree the system of doctrine, seem to have been submerged under a tide of human inventions in the Church, they never completely disappeared. Here and there, to change the figure, faithful souls kept the fires alight, and in many lands, the policy and the teaching we call "Calvinistic" and "Presbyterian" were alive as an active force in the lives of the people. Despite what writers like Bishop Reeves of Down says, there is ground to believe that in

such remote corners of Western Europe as the Island of Iona the ancient Culdees preserved in large measure the tenets of early Christianity free from Roman encroachments. It was in reference to this that Thomas Campbell wrote the fine lines,

“Peace to their shades. The pure Culdees
Were Albyn’s earliest priests of God
Ere yet an island of her seas
By foot of Saxon monk was trod.”

With any knowledge of human nature one can understand how, unless guarded against, government of the Church by elders might almost imperceptibly change to a sort of despotism. The days were often troublous and some elder of unusual gifts for leadership might become a presiding officer from year to year not only for his own congregation, but over others as well. He became an overseer or Bishop and in certain great centres like Rome, the capital of the world, would become peculiarly influential. So it was that the Bishop of Rome became the Papa or Father of the Church, and the word Papa became changed into Pope because he claimed to be the Father and guide of all the Churches. In the process of the years he came to be looked on as infallible and thus there was ascribed to him a power to decide for others and to do the thinking for the whole people. This is too great a presumption for any human being and in due time there was a revolt against it in the Reformation of the sixteenth century.

In the same way there arose a tendency to forsake the simplicity of Apostolic life and doctrine. The Church became very rich and began to put more stress

on ornate services until, for instance, the Lord's Supper became the Mass which was represented to be a concrete repetition of Christ's sacrifice enacted at the altar of the Church. Certain saints were canonized and worshipped and the aid of the Virgin Mary was invoked although worship should be offered to God alone, and our only mediator is Jesus Christ. In short, the whole service of worship became less simple and less Biblical and more reliance was placed on the spectacular. Hence the excessive expenditure in cathedrals and their equipment to the obscuring of the spiritual. It was the day when the world had only one huge ecclesiastical organization which became rich and domineering till its spiritual mission was obscured.

This does not mean that there were not many good and godly and faithful men and women during those ages after the Apostolic period. There were many such souls keeping alive the Christian faith and putting it into noble creedal statements or expressing it in great hymns which we still sing. One of the greatest of all hymns, the *Te Deum*, was written nearly fifteen hundred years ago. But the Bible was not free to the people and the haste of the huge ecclesiastical organization to be rich and build its astonishingly spectacular edifices led to such flagrant abuses that many protested against its methods. Men like Huss of Bohemia, and John Wycliff in England, were protesting against the excesses of the Church and paved the way for the action of Martin Luther, "the solitary monk who shook the world," and ushered in the Protestant Reformation of the Sixteenth Century. Out of that Reformation the Presbyterian Church was restored. It was not a new Church but a return to the simplicity

of worship and the purity of the doctrine of the early Christian era. It is that Church we are to specially study in this book.

It was John Calvin, a native of France, who reasserted the principles of New Testament Christianity and gave the Presbyterian Church new visibility after the centuries in which many man-made accretions and accumulations had obscured it from view. Though born in France, Calvin so drew on himself the fire of persecution for his sympathy with Luther that he had to remove to Geneva in Switzerland, where he accomplished his wonderful life work. He became, first of all, a power in that beautiful city for religion and morality, and then founded a Church patterned after the early Church of the Presbyters, with priests and paraphernalia eliminated. This Church stood for a return to Apostolic doctrine and worship.

The ability and zeal of John Calvin may be gathered somewhat from the fact that in 1536, when he was only twenty-seven years old, he published his remarkable theological work under the title, "The Institutes of the Christian Religion." In this famous work, Calvin, with profound scholarship and deep reverence, studied Divine truth, and particularly elaborated the outstanding doctrine of the sovereignty of God. The system of doctrinal interpretation characteristic of John Calvin came to be known as Calvinism, and this is the system of doctrine which the Presbyterian Church holds. The truths stated by John Calvin did not originate with him. They are found in the Word of God, and were taught with great clearness by Augustine, by St. Paul, and by Jesus Himself. But the system is generally called Calvinism because John

Calvin wrought it out into definite statement in our modern Reformation Day. This system which exalts God and humbles man, which teaches that we are saved through the undeserved mercy and grace of God, that human events do not come haphazard, but are under the control of God, has been often caricatured and belittled by people who cannot grasp the greatness of it nor understand the comfort it brings to believing hearts. But great men have spoken of Calvinism as the most inspirational and courage-bestowing creed the world has known. Froude and Carlyle and Morley and Macaulay and John Fiske and Bancroft and Motley, and a host of other men of like greatness, all testify as to the supreme service rendered by Calvinism to the cause of civil and religious liberty. This creed produced such types as William the Silent, John Knox, Andrew Melville, the Regent Murray, Coligny, Cromwell, Milton, John Bunyan, and uncounted numbers of the same tremendous strength.

A recent writer, Dr. E. W. Smith, sums up the content and the fruit of Calvinism when he says, "While Calvinism abases man as a sinner it glorifies him in Christ as a believer, lifts him to inconceivable exaltation and commands the universe for him. His feet, plucked from the horrible pit and planted on the eternal Rock, his heart thrilled with an adoring gratitude, his soul conscious of a Divine love that will never forsake him, and a Divine energy that in him and through him is working out eternal purposes of good, he is girded with invincible strength. In a nobler sense than Napoleon ever dreamed, he knows himself to be 'a man of destiny.' Alone among men he may be, but only more consciously allied with God. Danger

may meet him, but without God's permission it cannot touch him.

"Death may threaten, but he is immortal till his work is done. Feeble his strength and fruitless his efforts may appear, but, put forth in accordance with God's command, they are the predestined means to a predestined end. Hence to his work and warfare he goes forth shielded by a panoply more invulnerable and nerved by a courage more unconquerable than any other faith can bestow.

"Hence it is that Calvinism has nerved more men and women to die for Christ, with thanksgiving in their hearts and psalms upon their lips, than any other creed. There is no other system of religion in the world which has such a glorious array of martyrs."

The Huguenots of France, the Waldenses of Italy, the Puritans, the Covenanters, and others of the same creed, have placed the world under eternal obligation for the contributions they made to the civil and religious liberty of mankind.

Fisher, the Church historian, says, "The Calvinistic Church became the nursery of liberty, and wherever Calvinism spread in England, Scotland, Holland, or France, men learned to defend their rights against the tyranny of civil rulers. The separation of Church from State was the first step in the development of religious freedom. The privilege of governing themselves which they enjoyed in the Church, they claimed in the Commonwealth. Nor was the pervading principle of Calvin's theology—the idea of the Sovereignty of God—without an influence. In comparison with that Almighty Ruler upon whose will the lives and fortunes of men depended, all earthly

potentates sank into insignificance. At the same time the dignity of the individual was enhanced by the consciousness that he was chosen of God. Uplifted by such ideas and by the aspirations which they created, the people were able to humble the might of kings."

Lord Macaulay, in his famous essay on John Milton, pays a tribute to the Calvinistic Puritans of Cromwell's time, which is a classic that everyone should read. In it he refers to the dignity with which a belief in the Calvinistic creed crowns men and makes them indifferent to social rank. "If their names were not found in the registers of heralds, they were recorded in the Book of Life. They looked with utter indifference on nobles and priests, for they esteemed themselves rich in a more precious treasure and eloquent in a more sublime language, nobles by right of an earlier creation and priests by the imposition of a mightier hand."

Perhaps in no land did Calvinism, by the grace of God, do more to strengthen men against tyranny than in Holland. The historian says of the people there, "They battled for their liberties during four-fifths of a century, facing not only the best and most highly-trained soldiers of the age, but flames, the gibbet, flood, siege, pestilence, and famine. Every horror that ever followed in the train of war swept over and desolated their land." At the siege of Leyden, when after weeks of attack in the face of famine and plague the unconquerable Calvinists of Holland held out, sending their famous message to their enemies who summoned them to surrender, "As long as you hear the mew of a cat or the bark of a dog, you may know that the city holds out. And when all have perished but ourselves, we will devour our left arms, retaining our

right arms to defend our homes, our liberty, and our religion against the foreign tyrant." They were almost starved when relief came, but their first thought was not for food, but to stagger to the Churches, there to fall on their knees and thank God.

The Huguenots in France, of the same creed, made an extraordinary contribution of the life of that country, and the continuous efforts to repress and to exterminate them, as by the massacre of St. Bartholamew, has had a perennial influence for the worse on the nation. Lecky, the historian, says, "The suppression of the Huguenots prepared the way for the inevitable degradation of the national character and removed the last serious bulwark that might have broken the force of that skepticism and vice which, a century later, laid prostrate in merited ruin, both the altar and the throne." Still another writer says concerning the Huguenots, "In France they were the only men who were willing to die rather than forsake the worship of God according to the Scriptures and conscience."

The earliest settlers in New England were the Calvinistic Puritans, and their great record in laying the foundations in righteousness does not need to be recounted at length here in a land where we are familiar with the history of the neighboring country to the south. They established a reputation for plain living and high thinking, and, to an extraordinary degree, impressed their strong characteristics on the community. They founded not only their churches, but kept alive the desire to cultivate their mental powers. This was in keeping with the aims of John Calvin, concerning whom Bancroft says, "He was the father of popular education, the inventor of the system

of free schools." This was a high tribute, but well deserved. Under a Calvinistic system, the Church and the school go together, and higher learning is diligently sought, as we shall see exemplified in the case of the movement under John Knox in Scotland. In this connection it is fitting to recall one result of the siege of Leyden in Holland, already mentioned. William the Silent offered to the gallant people who survived that terrible experience, either to lighten their burden of taxation or establish a school of high learning. These heroic Calvinists, true to the views inspired by their creed, chose to bear financial burdens if their young people could have educational advantages, and the result was the founding of the famous University of Leyden. In all lands, wherever Calvinists dwell, there has been always noticeable a willingness to sacrifice to the point of privation in order that education might be within reach of the growing generation. The early settlers in what is now the United States, and concerning whom we have been writing, were the real founders of "the little red schoolhouse," which became a proverb in connection with the growth of all pioneer communities in that great country. In this regard, one ventures to follow an irresistible impulse and remind our readers of the isolated colony of Calvinistic Highlanders who were the first settlers in what is now Western Canada. They were very poor, and for years they had to depend on buffalo-hunting and fishing for a precarious living, but there in Kildonan, on the Red River, they built their log school and their log college, to the end that their young people might have educational advantages in the new country. In after years, as every historian knows, that Kildonan colony became,

by the intelligence of its people, not only a surprise to travellers, but a bulwark for the safety of the country when ignorant agitators would have led it astray.

This reference to immigrants from Scotland leads us naturally to speak of that territorially small country which has had such an extraordinary influence on the world. There are some countries where one religious system is so dominant that the influence of that system on a nation's life may be safely discerned. Such, for instance, are Spain, where Romanism is dominant, and Scotland, where Presbyterianism has been the all-pervading influence. The contrast between conditions in these countries is so manifest that it does not need to be elaborated.

John Knox is the great personality in the Scottish Reformation. Of him Thomas Carlyle said, "This that Knox did for his nation we may really call a resurrection as from death." Knox made Calvinism the religion of Scotland, and all history declares how this Calvinistic creed made Scotland an outstanding influence in the religious, moral, and educational life of the world. When he, in reply to a menacing remark by one of Queen Mary's courtiers, said, "I am in the place where my conscience demands of me that I speak the truth, and therefore the truth I will speak, impugn it whoso list," he sent a thrill through the realm of Scotland that made obedience to tyrants forever unthinkable in that free land. So that when, in later years, attempt was made to force upon Scotland a form of religious worship, the people signed a Solemn League and Covenant, and declared they would die rather than be untrue to conscience and conviction. The Covenanters were hunted by Claverhouse, and his

persecuting dragoons till the graves of the Martyrs were everywhere on the wine-red moors. But the Scottish people, refusing to bow to tyranny, remained free. It was their stern creed, as some men call it, that made these people at the same time both humble and heroic, till the world learned new lessons on liberty. Little wonder is it that here in Canada so many thousands who had inherited from Scotland, the North of Ireland, or elsewhere, the fruits of a great Calvinistic creed, have refused to support an ecclesiastical merger which was openly described as "the grave of Calvinism."

CHAPTER III.
OUR GREAT STANDARDS.

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During these recent years we have been constantly asked by the advocates of the corporate union of certain churches to abandon our historic doctrinal standards, the Westminster Confession of Faith, the Larger and Shorter Catechisms, to which Standards our ministers and elders give adherence by their signatures. And we were asked to substitute therefor a short and ambiguous statement of doctrine prescribed by the so-called United Church and Parliament, which statement of doctrine no one is required to sign. Before we throw away the substance for the unsigned shadow, we ought to carefully consider the situation, and we should make ourselves acquainted with the way in which these different statements were prepared. It is generally known that the doctrinal statement which is the unsigned standard of the proposed United Church is in some degree a copy of a document prepared by a committee in the United States as a short creedal statement for the Reformed Church there. It was not intended to take the place of the Westminster Standards, but simply as a brief compendium of these to be used for handy reference. This short statement underwent some changes to suit the views of the joint Union Committee in Canada, but though not clear in its present form, it is not necessarily objectionable as far as it goes. It is well known, however, that some members of the joint Union Committee said they would not sign even that statement, or any statement, but that it would be enough if the ministers would

satisfy some committee that they were in "essential agreement" therewith. Anyone can see that a committee under those conditions would not be very exacting, and that ministers can go into the United Church without much enquiry being made or assurance given as to their belief. This opens out endless possibilities of erroneous teaching in the United Church, and this is no time for any other than definite views on the great doctrines of the Word of God. We need a creed for a world of sin and an age of doubt.

The Presbyterian Church has always been frankly and openly a strong doctrinal Church, laying emphasis, as Paul does so distinctly in the Epistle to the Romans, on foundational beliefs as a prelude to practical work. The order of Paul's epistle is first creed and then practice, but these, in his view, are as inseparable as they are in the Epistle of James, who said, "Faith without works is dead." There can be no manner of doubt that the creed of Presbyterians, which emphasizes the sovereignty of God and salvation through grace and faith in Jesus Christ, has had everything to do with the uniformly high character, reputation and fearlessness of the people of this faith in all lands. It is not a matter of racial origin or environment, though there have been and are countries like Scotland, where the Calvinistic creed specially predominates and is therefore more visible in its effects on the country's life. But we find the character and courage generated, under God, by this creed manifest alike in the Calvinistic Huguenots of France, the Waldenses of Italy, the people of Holland, the Presbyterians of the North of Ireland, and elsewhere.

At a celebration held in North Carolina, to mark

the 250th Anniversary of these Westminster Standards, the following statement, which aptly fits our present crisis in Canada, was made by one of the most prominent scholars of our day, "The splendid way in which these principles have stood the severest test of two hundred and fifty years, on two continents and under different forms of government, is abundant proof of the value of these principles, and a cogent reason why those who have fallen heir to them should be true to their splendid heritage. A birthright so dearly purchased and so valuable shall surely never be sold for a mess of pottage."

The Westminster Confession of Faith and the Larger and Shorter Catechisms are the documentary statement of our creed. Of these, the most familiar and most widely used is the Shorter Catechism, which is the one so well known in the training of the growing children in the home and in the Church. Each of the three contains the creed stated in each case in such form as to be suitable for the several stages of the developing mind. The Larger Catechism and the Confession of Faith are fuller in expression of detail and couched in more elaborate form for more mature minds to study, but whoever has studied, with intelligent purpose, the Shorter Catechism has a grasp of the whole doctrinal system called Calvinism. The immortal first question is, "What is the chief end of man?" with its great answer, "Man's chief end is to glorify God and enjoy Him forever." This question and answer give a key to the Calvinistic system of doctrinal teaching. The enquiry is not after our name or descent or occupation in the limited sense, but for our conception of the main reason for our existence. And the answer gives human

life a new dignity and a nobler significance. No human life with that outlook can be insignificant. It may be obscure so far as this transient world is concerned, but the one who lives for the purpose that answer indicates realizes that he is "a king by right of an earlier creation and a priest by the imposition of the right hand of God Himself." Such a conception of life will open before us the vision of the ennoblement of all our actions, as St. Paul says in his thoughtful admonition, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." A creedal statement with such a beginning should produce saintly and heroic lives in all the walks of life. "It is in Calvinism," says J. R. Green, "that the modern world strikes its roots, for it was Calvinism that first of all revealed the dignity of man. Called of God and the heir of heaven, the trader at the counter and the digger in his field suddenly rose into equality with the noble and the king."

The preparation of these great doctrinal standards is itself an indication of their greatness. In this statement I refer to the particular period in which they were prepared, to the type of men who prepared them, and to the time and the methods employed in their preparation. In all three particulars there is very remarkable evidence as to the unique character of these historic documents. The Westminster Assembly, so called because it met in the famous Abbey of that name, in London, was called together by the English Parliament. The object in view was to have the doctrines of the Word of God formulated into a systematic statement of Bible truth, in such a way that the teaching of the Bible on any given subject might

be so gathered together by devout and able scholars as to be readily accessible to the people as a whole. Such a statement, if learned and understood, would be a defence against false teaching, and would prevent those who held it against being carried about with every wind of doctrine, as the apostle expressed it. That this purpose was achieved is well illustrated by the widely-known fact that few who have been well grounded in the Shorter Catechism fall a prey to the numerous cults that have sprung up like mushrooms in our modern day.

The Westminster Assembly met in the year 1643, at a time when learning had reached a very high level and when some of the greatest human minds the world has known were in flower. It was the famous Elizabethan era of learning and literature, the age of Shakespeare, and Milton, and Francis Bacon—the age that, as someone has said, produced “statesmen like Hampden, soldiers like Cromwell, poets like Shakespeare and Milton, preachers like Howe, theologians like Owen, dreamers like Bunyan, hymn-writers like Watts, commentators like Matthew Henry, saints and scholars like Richard Baxter.” There were one hundred and twenty-one members of the Assembly, all of them noted for their devoted piety, their intense zeal for sound Biblical teaching, and their willingness to sacrifice all they possessed, as many of them did, for conscience sake. The large majority were Presbyterian in polity and practically all were Calvinistic in doctrine. They had, to assist them in the preparation of the Westminster Standards all the formulated creeds of the past centuries, including the remarkable compendium of Scriptural truth commonly called

“The Apostles’ Creed.” It is not surprising that the result of the deliberations of this Assembly, which lasted five years and a half, was a formulated statement of Biblical truth of unrivalled excellence and completeness.

It must be borne in mind that we call these great documents the Subordinate Standards of our Church. By the use of this expression we assert the absolute and undisputed pre-eminence of the Word of God, the Scriptures of the Old and New Testaments. For all the statements of the Confession of Faith and Catechisms there are proof texts given from the Bible. If to anyone any statements of the Standards seems out of agreement with the Word of God, such a one must hold the Scripture supreme as “the only infallible rule of faith and manners.” After this general preamble, we would like to outline the characteristics of this great Assembly at Westminster Abbey.

It might be well to emphasize the point, just mentioned, namely, the intense loyalty of the Assembly members to the Holy Scriptures. It is very striking to find these famous men, of undisputed soundness and great scholarship, being required to assent at the opening workday of each week, to this solemn declaration, “I do seriously promise and vow, in the presence of Almighty God, that in this Assembly whereof I am a member, I will maintain nothing in point of doctrine but what I believe to be most agreeable to the Word of God.” And also to find that an outstanding rule of the Assembly was put into this form of expression, “What any man undertakes to prove as necessary, he shall make good out of Scripture.”

The proceedings of the Assembly amply bear out

these declarations and rules. The statements of the Westminster Standards are backed by Scriptural quotations. If there are some things said in the Standards that seem hard to our easy-going and pleasure-loving age, the statements are made because the Bible, which is the most plain-spoken and non-apologetic Book in the world, justifies these statements. It is on this account that certain men, resenting the outspoken declarations of the Standards, attack them in our day. The wide-spread reverence for the Bible makes the attacking of it a practice likely to bring popular indignation on those who attack the Divine Book. So they attack these doctrinal Standards, but until they show that the doctrinal Standards are out of harmony with the Scriptures, they are really attacking the Bible.

Rationalistic and unregenerate men will not always find our doctrinal Standards pleasant reading, for, as St. Paul says, there are "hard sayings" in the Bible. Men are not made strong by avoiding the hard things of life. Men become valiant and effective, not by lowering demands to meet their wishes, but by their living up to high demands through worthier achievements.

This Biblical creed of the Presbyterian Church is not relished by weaklings, but if men will receive it and make it part of their life programme, it will make them strong, as all history attests. Dr. Dale tells us of a city in England where the new water supply was so soft that it was not making strong bone in the growing children. So there had to be introduced into that water a substance to make it harder that it might make bone. So, said Dr. Dale, the old creeds were

hard, but they made bone. The people who have accepted the Presbyterian creed have a vertebral column which enables them to stand erect and unafraid against every influence that would destroy the civil and religious liberties of mankind.

And this creed thus produces strength because it is Scriptural in every fibre of its constitution. In the opening declaration of the Confession of Faith this stands clearly, "The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture." There is a majesty and finality about such a statement that will make an appeal to all thinking people. Such a statement can never become outworn unless we are prepared to hold that the Bible itself is out of date.

If the declaration of the Westminster Divines in regard to the Bible is in the highest degree noteworthy, of equal value is the record of the spirit in which they carried out their work. It was in a spirit of humble dependence on God as evidenced by the fact that the Assembly was much in prayer. The Assembly was composed of very learned and able men, but they did not move forward in their own strength. They realized that they were dealing with the most profound of all subjects, and they were preparing a great statement of Biblical truth which hosts of people in their own and other generations would study. Hence the Assembly commissioners felt the constant need of that Divine help which is promised in answer to earnest supplication. Accordingly we find that not only were

the sessions each day opened and closed with prayer, but that prayer was offered up at many times during the day when great and difficult questions arose. There is, for illustration, the well authenticated story of the Assembly coming in sequence to the question, "What is God?" The question seemed so overwhelming to these devout men that they resorted to prayer asking George Gillespie, the young Commissioner from Scotland, to lead. His opening words were, "O God, who art a Spirit, infinite, eternal, and unchangeable, in Thy being, wisdom, power, holiness, justice, goodness, and truth." All who heard felt that the answer had come and these immortal words remain as the greatest of all human definitions.

Now that George Gillespie has been mentioned let us recall that when the vitally important question of the spiritual independence of the Church came up in connection with the passage Matt. 18.15-17, and the Assembly was in somewhat of a quandary after hearing others, the saintly Samuel Rutherford turned to the same George Gillespie and said, "Rise up, man, and defend the right of the Lord Jesus to govern by His own laws the Church He hath purchased with His own blood." Now, Gillespie, who was born in Kircaldy, had refused to accept ordination as a minister except at the hands of a legal Presbytery, and had thought deeply on the question of the civil and the spiritual and their spheres. So at the words of Rutherford he arose and in a tense and marvellous address convinced the Assembly that the passage was not of civil, but of deep spiritual import. This incident is here recalled because the implication of it and the interpretation reach down to our own tumultuous day.

To revert to the subject of the spirit in which the business of the Assembly was conducted, there was not only prayer at the opening and closing of each day and on occasion throughout the proceedings, but one whole day a month was given over to fasting and prayer and the preaching of the Word. No body of men ever gathered together in the world who felt more profoundly their need of Divine guidance, and no men ever sought it with more persistence and earnestness. The work of great men who thus in the spirit of prayer, formulated a statement of Biblical truth, is not lightly to be thrust aside.

Perhaps one of the most remarkable things about the Westminster Assembly was the infinite painstaking and laborious thoroughness with which the commissioners did their work. In these hurried days of ours, one can scarcely conceive of men devoting five years and a half of incessant labor to formulating and examining a system of doctrine. On more than one occasion in connection with both the Confession and the Catechisms, special committees were appointed which spent months over some special matter. But when their report was presented to the Assembly it was subjected to such keen analysis and discussion that the work had often to be done over again. Every statement and every suggested alteration were examined with the utmost care, even though the examination took weeks over some particular point, till all were satisfied both as to the doctrine and the form of expression. In this way, this great body of men labored with unremitting devotion through five and a half years, during which time the Assembly held one thousand one hundred and sixty-three sessions.

Only strong and determined men with a tremendous sense of the vital importance of the work they were doing for the ages, could have held on their toilsome way. They were fighting humanity's battle for civil and religious freedom and they were determined not to fail.

Regarding these men the Rev. Dr. Witherspoon, of the Presbyterian Theological Seminary in Louisville, said in an address a few years ago, "Rugged men in sooth they were, but the times were rugged, and the characters of the men were suited to the times in which they lived. Go around upon the windward side of one of our seagirt islands where the storm breaks in its wildest fury and the waves roll in mountain high. Look at those tall cliffs that rise perpendicularly out of the sea, as if they had advanced to meet it in its tempestuous rage. God's great breakwaters for the protection of the sunny isle behind them, they bare their breasts day and night to the storms, and hurl back waves that toss the mightiest ships like straws upon their bosom. You do not expect to find on the face of these cliffs the fair verdure, the delicate flowers, or the softened outlines of the hills over on the leeward slope. The only lines of architecture you expect to find on these granite cliffs are the rude ones cut by the chisels of the tempest, but as you look up to them and think of the mighty forces of night and storm with which they have contended, and the steadfastness with which they have repelled every invading foe, they seem to you all the more glorious, and they fill your soul with reverence because of their rugged simplicity—God's great bastions against the encroaching sea.

And so, as we contemplate the lives and the characters of these illustrious men, whose lot was cast

in the midst of the storms of political and ecclesiastical revolution, who heroically bared their breasts in the tempest, receiving the full shock, and hurling back in defiance the waves of despotic absolutism in the state and hierarchical oppression in the Church, their majestic forms loom up before us in the thick of the conflict for the defence of the civil and religious liberties which we enjoy. And there is a majesty and a sublimity in the rugged grandeur of their natures that overawe us. We uncover our heads with reverence before them, and our souls thrill with emotions of gratitude, admiration and love as we remember that it was because they stood breast-deep amidst the waves, and maintained their position, inflexible and unafraid, under all the fury of the tempest, that we are today in the midst of a Presbyterianism, which, under the soft sunlight of God's truth, covers all its fair fields with verdure, bids the fragile fern unfold upon the barren cliffs its graceful fronds and fills the world with the delicate aroma of its flowers."

The day will arise in Canada when people will look back to our generation and thank God for the men and women who resisted civil and ecclesiastical coercion, and who, in spite of all the forces arrayed against them, became, in the spirit of their forefathers, bulwarks, by the grace of God, against the tide that would have devastated the fields of freedom in this wide new Dominion.

In the two following chapters we shall study in brief outline, what the Presbyterian Church, whose doctrine and policy we have been reviewing, has done to mould the life of Canada in the great formative days of history.

CHAPTER IV.
EAST OF THE GREAT LAKES.

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When one begins to think of Canada, East of the Great Lakes, in relation to Church life and work, he does not stop with the old Canadas, Upper and Lower, as Ontario and Quebec used to be called. But he sees the old British Colonies down by the Atlantic seaboard, Prince Edward Island, Nova Scotia or New Scotland, and New Brunswick, which since they entered the Confederation, are generally called the Maritime Provinces of Canada. One recalls how that great Nova Scotian, Joseph Howe, famous statesman and impassioned orator, as far back as 1851, forecasted connection by rail with the Western Sea. That connection has been established now for four decades and there are Provinces on two oceans, but the old Provinces by the Atlantic retain the ancient distinction of being the Maritimes and as such we always recognize them.

These Maritime Provinces have the still prouder distinction of being the first British Colony in the world to send out a Missionary to any part of heathendom, and that missionary, Rev. John Geddie, born in Scotland, but brought up by godly parents at Pictou, Nova Scotia, was the forerunner of many who have gone forth from the same part of Canada to found missions in various and difficult fields. The same Maritime Province people, wherever found throughout Canada, are possessed of a strong missionary enthusiasm which is manifestly the outcome of years in the atmosphere of a desire to evangelise the world.

This means that, in the pioneer days, there must have been great men who instilled into their people a love for missionary enterprise which has borne fruit throughout the years. It will be well for us to look into the early history of these Provinces to discover the sources of this devotion to the Church and to missions.

In the Maritime Provinces, as in Quebec, though it is more generally known in connection with the latter, there is a very heroic background in the fact that in both places, the gallant and bitterly persecuted Huguenots of France, were the earliest pioneers of the Presbyterian Faith. Driven out of France, to the infinite loss of that country, it was under the counsel and direction of the famous Admiral Coligny, that our spiritual ancestors of the Calvinistic creed, sought on this continent, freedom to worship God according to the dictates of conscience. There was in that day, as in ours, though in a different form, legislative injustice, intimidation and coercion, with spoliation of property, which led these world-known martyrs to emigrate to the new world, for safety and peace in the task of preventing their Church from extermination.

So we find that as far back as 1604, De Monts, a great Huguenot leader, with a band of like faith, landed on an island in the St. Croix River, not far from the present St. Andrew's, in the Province of New Brunswick. Their venture from the standpoint of settlement failed, because, unused to the climate, and unprepared for its rigors, nearly all the party perished. But that occupation of the island in the St. Croix River gives a priority, and an advanced-guard leadership to our Church in this country, which is notable. We are not of yesterday, but have a record antedating

others now in the land. Here and there all through the Maritime Provinces there are a few Huguenot names which indicate that there were some who survived the disaster of that early colony where men and women related to the illustrious Coligny, De Monts, de Caens, and others had landed. These did not purchase immunity from suffering at the price of compromise, nor did they give up anything to gain temporary ends and impatient ambitions. They never wavered in their adherence to principle. And though these early crusaders founded no permanent colony, they did not fail, for the inspiration of their courage and devotion remain to quicken in us a determination to maintain the faith for which they suffered so greatly in that early day. Like the pilgrim of other shores, they left "unstained what there they found—freedom to worship God."

Although Nova Scotia as it is now called, passed over from French to British rule in 1713, it was not till 1764 that there were enough Presbyterians in the country to call a minister. But in that year the people around Londonderry, mostly from the North of Ireland and American colonies, applied to the College at Princeton, New Jersey, for a minister, and the Rev. James Lyon, ordained by the Presbytery of New Brunswick in that state, came at once to Nova Scotia. He remained for several years doing work not only in Londonderry, but in Halifax, Onslow, Truro, Pictou, and other places. He did not build Churches nor organize congregations, but he laid foundations on which other men built, and he deserves a high place in the minds of Presbyterian people of our day.

A licentiate of the Scottish Church, Mr. Samuel Kinloch, came from the Old Country and began work in Truro in 1766, but in 1769 he felt it his duty to return to Scotland.

Then the Rev. James Murdock, a North of Ireland man, educated at Edinburgh University and ordained by a Presbytery in Ireland, accepted a wide commission which said that he was appointed "to Nova Scotia or any other part of the American Continent where God in His Providence may call him." In Halifax where he arrived in 1766, he preached first in the "Protestant Dissenters' meeting house," afterwards called St. Matthew's. Later on he settled in the famous Annapolis Valley, travelling through Cornwallis, Windsor, Shubenacadie, Gay's River, Stewiacke, and Musquodoboit. He was the first settled minister in Nova Scotia where he did a splendid work for thirty-three years. His task was not easy, for "Dissenters" were not welcomed by some in authority, but "he was firm in his adherence to Presbyterianism," and his name will always be held in honor by all who know his record.

Very interesting is the story of Lunenburg to which Calvinistic Hollanders, with some others came in 1751. These Dutch Calvinists waited for many years for a minister of their own faith and finally chose one of their own number, Mr. Bruin Romeas Comingoe, a man of godly life and excellent public gifts. Mr. Comingoe at the request of the Lunenburg people, was then ordained by a somewhat irregular Presbytery consisting of Messrs. Lyon and Murdoch and two Congregational ministers who were asked to sit with them, as associates, for the occasion. Mr.

Comingoe assented to the doctrines of the Confession of Faith and the Catechisms, and was ordained in the above mentioned Dissenters, Chapel or meeting house, in the presence of Lord William Campbell, the Governor, and many representatives of the Evangelical Churches. He labored, with great earnestness and success in the Reformed Church of Lunenburg till he rounded out fifty years of ministry, his death taking place in 1820. The congregation joined the Presbyterian Church in Nova Scotia, and, in the recent upheaval, remained true to its early allegiance by an overwhelming majority. Thus did the heroic Dutch Calvinists become part of the illustrious ancestry of our Presbyterian Church in Canada.

Though Mr. Comingoe was ordained by a somewhat irregular Council of ministers in Halifax in 1770, the first regular Presbytery with due authority from a Scottish Synod, met in Truro in 1786, this being, the first Presbytery not only in Nova Scotia, but in all Canada. This Presbytery was composed of the Revs. Daniel Cock of Truro, David Smith of Londonderry and Hugh Graham of Cornwallis. There were also present the Rev. George Gilmore of Windsor and the Rev. James MacGregor, the latter having just arrived from Scotland on his way to take up work in Pictou. This Presbytery adopted the Confession of Faith, the Catechisms and the Form of Church Government, thus early placing the Church on firm and definite ground in doctrine and polity. History has proven the wisdom of this course for many a Church so called, has been wrecked by the curse of indefiniteness.

The second Presbytery was organized at Pictou, in 1795, and was composed of the Revs. James MacGregor,

above mentioned, Duncan Ross, and John Brown, with elders. Of these, Mr. Ross accepted a call to West River, where he exercised a faithful ministry, preaching in Gaelic and English, and zealous for education and temperance. Mr. Brown settled at Londonderry, where he was a highly esteemed pastor for fifty years.

The Rev. James MacGregor, born in Perthshire, Scotland, and ordained by the Presbytery of Glasgow, came at the request of the people, to minister in Pictou in the year 1786, and for nine years he labored quite alone, till the arrival of Messrs. Ross and Brown, with whom he formed the Presbytery of Pictou in 1795, after which he continued his incessant and extraordinary work for 35 years more. I do not know any record of work like Dr. MacGregor's on this side of the Book of the Acts, where the labors and hardships and privations and sublime persistence of the early apostles are set forth. Dr. MacGregor met with opposition from certain Godless and intemperate elements from the very beginning. They threatened his life and swore that they would burn down any house in which he lodged. He had no income except voluntary help from people who were so poor that for the first year and a half he received no money at all. He had to sleep in discomfort and get the humblest fare. But he labored for forty-five long years and made them intense with achievement. He travelled not only in Nova Scotia and Cape Breton, but also New Brunswick and Prince Edward Island, preaching in Gaelic and English, in log cabins and barns and in the open air. He would be away from home for two months at a time enduring the utmost hardship. He travelled sometimes on horseback, but mostly on foot from place to place, or

often paddling his canoe in summer and tramping on snowshoes in the winter. All the time he was preaching and visiting, and catechising, rebuking the Godless, and building up Christians in the most holy faith. He explored everywhere, organizing congregations and building little Churches, which became centres of splendid influence. He had small earthly reward in substance but he reaped a great harvest in the love of all good people. His associate, Dr. McCulloch, who came to Pictou in 1803, and knew his amazing work, wrote an inscription for his monument in Pictou which contained these vivid words concerning Dr. MacGregor, "When the early settlers of Pictou could afford a minister little else than a participation in their hardships, he cast in his lot with the destitute, became to them a pattern of patient endurance and cheered them with the tidings of salvation. Neither toil nor privation deterred him from his Master's work, and the pleasure of the Lord prospered in his hands." Only eternity will reveal the greatness of the work of this fervid apostle, James MacGregor.

Rev. Dr. Thomas McCulloch, just mentioned, was educated in the University of Glasgow, where he also took a course in medicine before graduating in Theology. Coming to Nova Scotia, he became pastor of "The Harbour," as Pictou was then called. An intense preacher and sound theologian, as well as a deeply learned scholar, he was a much beloved minister, but from his catechising work and general observations, he saw the need of better education if the country was to prosper and take a worthy place in history. He saw, too, that if the work of the Church was to be kept abreast of settlement in a new country, there must be

provision made for the training of a native ministry. His activities began to turn more steadily in that direction, and the after history of Pictou, and the country generally, shows the splendid result of his far-seeing plans in the interests of higher learning.

His labors in this regard were carried on against opposition from another communion which claimed a sort of monopoly of state aid for their College at Windsor, and who, of course, did not like Dr. McCulloch's plan for a similar work at Pictou. But Dr. McCulloch had a born dislike of special privilege, and he fought a tremendously trying battle against exclusive religious tests in educational establishments which received public aid. It was a long uphill fight, but Dr. McCulloch, who began to teach in a log hut beside his own house in Pictou, lived to see both an Academy and Seminary in that town, and Dalhousie College in Halifax, with himself as first President—and all free educational institutions. It was a unique and splendid record.

Concerning Dr. McCulloch, the Rev. Frank Baird, a first class authority and a thorough-going student of the history of the country, says, "His life was another evidence of the spirit of the Burning Bush, manifesting itself in a self-sacrificing and heroic man. And even as to Dr. MacGregor must go the palm as the most outstanding missionary of the early days, so to Dr. McCulloch there must be awarded the honor of being the great pathfinder in the sphere of education. Of both it may be said that it was through much tribulation they entered into their kingdoms—their stature and their fame will increase with the years, and their names will live long after the efforts of some of

those who try to belittle their adherence to the principles in which they believed, are entirely forgotten."

Moving to another part of Nova Scotia we find that a Presbyterian Church was organized in Halifax when the city was founded by Cornwallis. The Church building was first called "The Dissenters' Meeting House," and the pulpit as supplied by various ministers till 1783, when regular pastors of the Church of Scotland took charge, amongst them being Rev. Thomas Russell, Andrew Brown, Archibald Gray, Robert Knox, and others.

The same Church, the Church of Scotland, ministered to such early places as Shelburne, where Rev. James Fraser labored, Cornwallis, the Rev. Mr. Forsythe, McLennan's Mountain, to which Rev. Donald Fraser came in 1817, Salt Springs, the Rev. Hugh McLeod in 1822, Pictou, to which the Rev. Kenneth Mackenzie came in 1824. Then Dartmouth, East River, Merigomish, Wallace, Economy, Amherst, Antigonish and other localities were taken up by the same Church, till a strong synod was formed. So the Mother Church and her kin went forward until the whole Province was reached.

This brings us down to our own day, when we recall outstanding men such as Dr. Allan Pollock, Dr. Alexander Falconer, (whose two sons, Sir Robert Falconer and Dr. J. W. Falconer are on active duty), Principal John Forrest, the warm-hearted impulsive "Lord John," as the students called him, Dr. Thomas Sedgwick, a fine Church lawyer and a high-souled Christian gentleman, Donald McDonald, the extraordinary evangelist of Prince Edward Island, Robert Murray, famous as Editor and Hymn-writer,

Principal Alexander McKnight, known well both as teacher and preacher, John McMillan of Halifax, with fine executive gifts, and many more ministers, as well as a larger number of active laymen in proportion than could be found anywhere else. Every reader can supplement this list from Nova Scotia, the fruitful mother of ministers and elders.

Looking at New Brunswick we find a Presbyterian Church organized at Sheffield as early as 1772, by immigrants from the New England States, and the Confession of Faith adopted as their doctrine. In 1783 St. Andrew's Church was organized in St. John city, and in 1802 Rev. Mr. Urquhart was settled at Newcastle on the Miramachi, Rev. James Thompson was called to Chatham in 1817, and Rev. John McLean labored in the Restigouche Country in 1825. Fredericton was opened in 1830, and Campbellton and Dalhousie in 1831. In the same year "Covenanters," Rev. William Somerville and Alexander Clark, established Churches in the southern part of the Province.

Prince Edward Island has the lustre of martyrdom around her as the two brothers, Revs. George N. and J. D. Gordon gave their lives in succession while working as missionaries on the island of Erromanga in the New Hebrides. There are names here also like Rev. Peter Gordon, who began work in Prince Edward Island in 1806; John Keir, minister in Princetown for nearly fifty years; Revs. Andrew Nichol, R. Douglas, William MacGregor, Hugh Dunbar, Daniel McCurdy and many others whose labors produced under God a people known the world over for their genuine character.

Cape Breton, explored, as was Prince Edward Island by Dr. James MacGregor, had its first settled minister at Mabou and Cape Hood, where in 1821 Rev. William Millar was placed. Revs. Hugh Ross and Hugh Dunbar followed in 1825, while in 1827 and within a few years later came Rev. Donald Fraser, John McLennan, Alexander Farquharson, John Stuart, Peter McLeod, and a man of unusual gifts, Hugh McLeod, who lives in the memory of many.

Looking back on the noble work of our Church in the Maritime Provinces as a whole, we see a record in which we may in the proper sense, take great pride. A Church which was so founded and which so wrought amidst astonishing difficulties and trials has lived up to the high demands of the symbol of the Burning Bush, and will survive all efforts to destroy her.

Coming Westward to Lower Canada, as it was early called, we witness the fall of Quebec to General Wolfe in 1759, the surrender of Montreal to General Amherst in 1760, and the cession of Quebec Province from France to Great Britain. The Protestant population was very small, but the Presbyterians organized a congregation in the City of Quebec in the early 60's, and to this congregation the Rev. George Henry, a military chaplain and minister of the Church of Scotland, was called in 1765. He commended himself by "benevolence of heart and practical goodness and a constant example of the virtues he proclaimed to others," as the Quebec Gazette noted at the time of his death. Under the ministry of his successor, the Rev. Dr. Alexander Spark, a Church building was erected and opened in 1810, when the congregation became known as St. Andrew's Church.

It was opened on St. Andrew's Day. Since that day over a century ago, the Church has had notable ministers in the Rev. Dr. James Harkness, the Rev. Dr. John Cook, and the Rev. Dr. A. T. Love, and has exercised a marked influence on the life of the City and Province.

The Rev. John Bethune, a loyal Chaplain in North Carolina during the American Revolution, who suffered imprisonment for his devotion to our flag, deserves to be affectionately and honorably remembered for organizing in Montreal in 1786 the first Presbyterian congregation in that great city. Later he labored in Glengarry County where he was the highly esteemed pastor for twenty-eight years.

In Montreal after Mr. Bethune had left for Glengarry the Presbyterian congregation secured the Rev. John Young, a licentiate of the Church of Scotland, ordained in the United States and appointed by the Presbytery of Albany, as stated supply for the Presbyterian congregation in Montreal. This was in 1791, but next year Mr. Bethune, Mr. Spark, and Mr. Young, with their elders, formed the temporary Presbytery of Montreal, the first in the Western Provinces of Canada. In 1792 the Montreal congregation erected the Church which was afterwards noted as St. Gabriel's Church. It is anticipating in time, but St. Gabriel's naturally brings up before our minds the name and the work of the able, devoted, and greatly beloved Rev. Dr. Robert Campbell, who was pastor of that Church in our own day. A high minded, sincere, courteous Christian gentleman, he exercised wide influence as Clerk of the General Assembly, where he was recognized as an authority on

law and procedure. He will always be gratefully remembered by the Presbyterians of Canada for his fearless and fair championship of our Church, and her right to settle her own destiny, without any coercion by the State, or by a majority in Church Courts. He was frankly outspoken from the first, in his opposition to the corporate union of the Churches, though he preached and practised harmony and co-operation with all evangelical bodies.

In Upper Canada Presbyterian work was begun in 1793 by the Rev. Jabez Collver, who came from the States at the invitation of Governor Simcoe and settled in the County of Norfolk. In 1794 the Rev. Robert Dunn came into the Niagara District, and the Rev. J. L. Broeffle, a minister of the Dutch Reformed Church, came to Stormont County in 1795. In 1798 the Classis of Albany of the same Church sent the Rev. Robert McDowall, who organized Presbyterian Churches in what is now Brockville, Toronto, and later on the Bay of Quinte. Mr. McDowall did valiant service and may be regarded as the first man to definitely make the Presbyterian Church a factor in the life of Upper Canada. He died in 1841, leaving a record of sound and solid work for the Church and the Country.

In 1819 the Rev. Daniel Ward Eastman came from the Morris County Presbytery in New York State and began work for our Church in a Scottish settlement, Stamford, as well as in St. Catharines, and the whole peninsula to Niagara Falls, preaching in little scattered settlements and everywhere eagerly welcomed. Despite failing eyesight, which caused his partial retirement in 1850, and the total blindness which ensued shortly afterwards, he continued to take services here and there

till his death in 1865. His annual income was a mere pittance, but he, like Mr. McDowall, had marriage fees to help him to live. Mr. Eastman is regarded as the Father of the Presbyterian Churches in the Niagara and Gore districts of Ontario. He and Mr. McDowall endured constant hardship and privation, but they were the worthy pathfinders of the Church which is now so powerful and influential a force in the great central Province of Ontario. Although previously, brethren had met in groups for Presbytery purposes, the first permanently organized Presbytery in Upper or Lower Canada, called "The Presbytery of the Canadas," was formed in 1818 by the Rev. Robert Easton of Montreal, Rev. William Smart, of Brockville, the Rev. William Bell, of Perth, the Rev. William Taylor, of Osnabruck, and the Rev. Joseph Johnston, of Cornwall, a licentiate of the Presbyterian Church in Ireland, ordained by Messrs. Smart, Easton and Taylor, who had met as a Presbytery for that purpose.

From that day onward we are well into the era of our own modern day. Presbyterian Churches became gradually more numerous in Montreal. St. Gabriel's was the nursing mother of St. Andrew's which is now joined with St. Paul's. the former for a time under the ministry of Rev. Dr. James Edgar Hill and the latter for years under the guiding hand of Rev. Dr. James Barclay, formerly of St. Cuthbert's, Edinburgh, and one of Queen Victoria's chaplains. St. Paul's was an offshoot of St. Gabriel's, as was also Knox, now linked up with Crescent under the name of Knox-Crescent. Ministers of one or the other of these two were such eminent men as Revs. James Fleck, Donald Fraser (later of Marylebone, London), D. H. McVicar (later

Principal of the Presbyterian College), R. F. Burns, A. B. Mackay, John Mackay, and R. W. Dickie. All these took a conspicuous part in the work of the Church in the Province of Quebec.

A French Evangelization movement was begun some years ago in which men like Principal McVicar and Professor John Campbell took a very conspicuous and often hazardous part. In this work the Rev. C. Chiniquy, formerly a Roman Catholic priest, became a storm-centre. His labors were enormously effective. Fearless, eloquent, and deeply conversant with the whole subject of Romanism, he had, despite persecution, extraordinary success.

This work of French evangelization has been the subject of a good deal of discussion. In favor of it we argue that Romanism is not friendly to the free circulation of the Bible nor to education for the people as a whole, that Romanism represses individuality and checks aspirations after civil and religious freedom. It is further stated that Romanism is the Church dominating the State by direct interference, and hence works for a solid vote which is a distinct menace to intelligent democracy. Moreover there is a very pronounced tendency in the direction of skepticism on the part of men who have lost faith in some of the extravagant claims of the Church of Rome. Such men fall into practical infidelity if they are not given a new grip of truth through the free appeal of Protestantism to their intelligence and spirit. And nothing is so great a calamity as atheism which is the seed of anarchy. Hence we have continued to press forward our religious and educational work in Quebec Province.

There are two colleges connected with our Church

in the Province of Quebec. Morrin College was founded in 1861 by the gift of \$50,000 from Dr. Joseph Morrin. Dr. John Cook was its first Principal, and Dr. Donald MacRae its last. There was no student constituency in the French centre where the College operated. The Presbyterian College in Montreal obtained a charter in 1885 and met first in the basement of Erskine Church. The Rev. William Gregg, later of Knox College, Toronto, was the first teacher. Then Rev. D. H. McVicar was placed on the staff, becoming principal when Dr. John Campbell was appointed a professor. Dr. John Scrimger became a professor and later principal. Each of these was of many gifts and did very important work. The Rev. Dr. Daniel J. Fraser, the scholarly Presbyterian, who in recent years was head of the Presbyterian Association for the continuance of our Church, is still Principal, despite the efforts of Unionists to deprive him of the position. This College was taken by the United Church by law, but has been restored to the Presbyterian Church by the Legislature of Quebec. The Assembly of 1926 appointed Dr. Scott Mackenzie to the staff.

A somewhat curious development planned by Unionist influence, brought the Presbyterian College, Montreal, into a sort of membership in a group of co-operating colleges of four different Church bodies. No Professor could be appointed by any of these Churches without consultation with the Joint Board of Governors. This was interesting. In the regulations by this Joint Board we find that Lecturers are ordered "carefully to avoid anything that might be justly considered distinctly denominational teaching." The result would be a species of theological tight-rope

walking, which is probably a quite exciting exercise, but one that would not minister to the creation of definiteness in the minds of students. However, we are now happily delivered from the necessity of such educational Blondinism.

The Province of Quebec has its peculiarly difficult problems. But the fact that so many of the merchant princes and business men of the early days were of the Presbyterian faith has given our freedom-loving Church a strong hold upon the situation, which is bound to keep alive the principles for which Presbyterianism has always stood.

Looking again at Ontario it may be interesting to readers to call to mind some of the leading Churches that were founded in the earlier day and which have had much to do with shaping the life of the Province. It is rather striking to find the oldest Church of our communion in Toronto, Knox Church, built entirely by one man, Mr. Jesse Ketchum, a rich merchant who came from New York in 1799. The building was opened for worship on February 18, 1822, and the congregation has been a leading force for good all through the years. When the Church became hemmed in by down town business houses, the new building, now a handsome land mark on Spadina Avenue, was erected. Its ministers, Rev. James Harris, Dr. Robert Burns, Dr. Alexander Topp, and Dr. H. M. Parsons, of the earlier days, were factors in moulding the life of the city. More recent men like Dr. A. B. Winchester, and the Rev. Dr. J. Gibson Inkster, have kept up the good succession, while elders like Sir Mortimer Clark, Chairman of Knox College Board, and

Lieut-Governor of Ontario, exerted wide influence on the life of the country.

In the same city, St. Andrew's Church was opened for service on June 9, 1831. It is very interesting to recall that four eminent public men, the Hon. William Morris, of Perth, Sir Francis Hincks, William Lyon Mackenzie, and Chief Justice MacLean, were mainly instrumental in building St. Andrew's. William Morris was the valiant leader of the Presbyterians of Ontario in the notable Clergy Reserves question, and the others were equally strong in their respective spheres, particularly the fearless and redoubtable Lyon Mackenzie. The Rev. William Rintoul was the first minister and the 79th Highlanders, then the garrison of York, the main part of his congregation. Dr. John Barclay was minister from 1842 to 1870. Then came that quite unusual man, the Rev. Daniel James Macdonnell, a native of Bathurst, N.B., a loveable, passionately eloquent, and wholesouled pastor, under whose ministry the present splendid place of worship on King Street was erected. Perhaps Mr. Macdonnell's most notable, contribution, outside of his own congregational work, was his practical creation and strong advocacy of the Augmentation Fund, from which charges, unable to furnish the necessary stipend, got assistance to call an ordained minister. This Fund helped struggling pastorates to become strong, self-supporting Churches, all over Canada. The personality of Mr. Macdonnell is remembered with singular affection by his people.

St. Andrew's, now under the ministry of Rev. Dr. Stuart Parker, an able young minister from Scotland, became the rallying place of Presbyterians when they

were being forced to resist the coercive unionist majorities in General Assemblies. When at the huge Congress Assembly in Toronto a few years ago a motion was passed to force organic union through "without unnecessary delay," it was to St. Andrew's Church we rallied before the evening session of Assembly and took new steps to organize in defence of the Presbyterian Church in Canada that was being assailed. During recent years the premises, offices and equipment of St. Andrew's have been put at our disposal without charge, and it was in the great Church edifice we foregathered for our General Assembly in 1925. So has this cathedral of Presbyterianism kept in line with movements for freedom.

There is a tinge of fascinating romance about the building of St. Andrew's Church in Ottawa in 1828, at which date the place was called By-town. In those days the Rideau Canal locks were being constructed, and a band of workmen, temporarily out of employment through the non-arrival of material, turned to and built a Presbyterian Church which was called St. Andrew's. Years after when the Rev. D. M. Gordon (later Principal of Queen's University), entered on his distinguished ministry there, the present fine edifice was erected making with its glebe holdings, the most valuable property of its type in the Presbyterian Church in Canada.

Dr. D. M. Gordon, who has only recently passed to his rest and reward, was for four decades, one of the foremost men in the Church and he rose to the highest offices in its gift. Erect, stately, and dignified in his bearing, he was at the same time the embodiment of courtesy and gentleness. "A true soldier of God."

was the expression used to describe him by a leading public man of Ottawa. To those of us who knew him in his pastorates East and West, as a chaplain in North-West Rebellion days, and as a Professor and Principal, as well as in the Assembly, Dr. Gordon furnished a high example of all that was best, while his intense devotion to Canada and the Empire made him an ideal citizen. It will be well with the Dominion if our younger generation follow the leading of his career.

Dr. Gordon's successor in St. Andrew's Church, Ottawa, was the eloquent and cultured Rev. Dr. W. T. Herridge, who has the unique distinction of going direct from college to a great Church which he held during the whole course of his ministry, despite calls elsewhere in Canada and abroad. Very few men in the public life of Canada could command an audience like Dr. Herridge and still fewer men could preach more intensely on great evangelical themes.

Interesting is the story of St. Paul's Church in Hamilton, which was originally called St. Andrew's but which changed its name when an offshoot of the Mother Church desired to take the designation along. St. Paul's has been a large factor in the life of Hamilton, and the Church at large, its membership being composed of strong men and its elders prominent and influential in the life of the Church. It is maintaining its traditions under the Rev. Dr. D. R. Drummond. Names like Dr. Lyle, Dr. Fletcher, Dr. Mungo Fraser, Dr. Laidlaw, Dr. Laing of Dundas and others come to us out of the past of that area, all suggesting faithful work.

Brantford began Presbyterian work under the Rev.

David Stott, but the name of Rev. Dr. William Cochrane, a perfect dynamo of energy is very outstanding in connection with that city. He was for years the Convener of the General Assembly's Home Mission Committee, and had a large share in providing for the needs of the vast mission fields of the new North-West over which he travelled in quite early days. A tireless pastor and able preacher, he found time to conduct a Ladies' College and carry out a remarkable amount of work touching the varied interests of the Church at large.

Rev. Dr. McMullen, of Woodstock, held an unbroken pastorate of nearly fifty years, during which a very handsome Church building was erected. A strong evangelical preacher, a specialist on law and procedure in the Church, a scholarly gentleman, Dr. McMullen's name will always be recalled with gratitude. If Dr. Cochrane discovered the great Superintendent, Dr. James Robertson, in his Home Mission enthusiasm, it was Dr. McMullen, who, when Robertson left with the Presbytery of Paris the decision as to his going to Knox Church, Winnipeg, moved that he should be released to go to the Western City. Verily Dr. Cochrane, and his friend Dr. McMullen, did a good day's work on that occasion.

Dr. W. A. McKay, of Chalmer's Church, in Woodstock, a strong preacher, campaigned for temperance when that task was harder than it is now, and he also wrote an excellent book on the pioneer days in the famous Highland district of the Zorras.

Up in London one finds the Presbyterian people building the First Church for the Rev. William Proudfoot, who began to organize theological schools and

whose son, Dr. John A. Proudfoot, continued the pastorate in the First Church, and lectured for over thirty years in Knox College, Toronto.

These names are given to show how rapidly the Presbyterian Church, which heroic pioneers like McDowall and Eastman founded in Ontario, became the prolific mother of strong congregations and strong people all over the great old Province. Other names crowd on our memories. Thompson of Sarnia, Milligan of Toronto, Murray of Kincardine, Ross of Brucefield, McKenzie of Embro, Bayne, J. K. Smith and Dickson of Galt, Wardrope and Torrance of Guelph, Grant of Orillia, McLeod of Barrie, Sommerville of Owen Sound; Warden, the crusader for funds for the Lord's work, Ormiston of Hamilton, McDonald of Seaforth, Ure of Goderich, McLean of Blyth, Inglis of Ayr, Gray of Windsor, Reid and Fraser, Clerks of Assembly, Ephraim Scott of *The Record*, Shearer of Hamilton, Martin of Brantford, Hay and Campbell of Renfrew, Patterson, Neil, Wallace, Geggie of Toronto, Moore and Armstrong of Ottawa, and hosts of others, some of whom remain to this day, but most of whom are fallen asleep. These planted the work of our Church strongly in the great central Provinces of the Dominion.

It was to be expected that a Church which believed as strongly as the Presbyterian Church has always done, in a trained and educated ministry would make provision as early as possible for the institution of Theological Colleges. Accordingly we find that in 1839 a few Presbyterians in Kingston, among whom were John A. Macdonald, William Reid, and John Mowat, held a meeting to organize a University with a Theological Department under the direction of the

Presbyterian Church. To this University a Royal Charter was granted. It was the reign of good Queen Victoria and the University was named "Queen's" in her honor. Dr. Thomas Liddell from Edinburgh was the first Principal. Since that date the University Principals have been Dr. John Machar, Dr. John Cook, Dr. William Leitch, Dr. William Snodgrass, Dr. George M. Grant, Dr. D. M. Gordon and Dr. Bruce Taylor. In 1912, the Theological Department was separated by the General Assembly from the University, although the Theological College thus formed retained close association with the University, and the University confers degrees at the request of the Theological Faculty. Dr. Donald Ross became Principal of the Theological College in 1912, but after five years retired to be succeeded by Dr. S. W. Dyde, who had been Principal in Edmonton. Many eminent men have been connected with the work in Queen's, but the term of twenty-five years' service by the talented and brilliantly versatile George Munro Grant, is, by common consent, recognized as the most distinctive epoch in the history of this school of learning. Great buildings and large endowments became part of the University equipment largely as a result of his tireless endeavor and magnetic personality. More than five hundred graduates of the Theological College entered the work of the ministry at home and abroad, but Queen's is not now connected with the Presbyterian Church.

Knox College, Toronto, began work in 1844 in the house of the Rev. Henry Esson with two teachers and fourteen students, although it was not till 1846 that it was named Knox. Dr. Robert Burns was the first regularly appointed Professor. He was succeeded by

Dr. Michael Willis, and one of the faculty in that period was the remarkable George Paxton Young, who later went to the Toronto University staff. Dr. William Caven became Principal in 1873, and held the office with great distinction till his death in 1904. Principal Caven's name will always stand high in Canadian Annals. Spare of figure and somewhat ascetic-looking and with a thin high-pitched voice, Dr. Caven was not possessed of physical advantage, but his transparent sincerity and unselfish devotion to work, along with his commanding ability gave him wide and quite unique influence. While he "did not acquiesce in the present situation of the churches as final," it is futile to say that he would have consented to the present amalgamation called the United Church since he left on record the statement "Unity in holding the great doctrines of the Christian faith is an indispensable condition of true union." A nondescript creed which no one is required to sign would not have satisfied Dr. Caven. Perhaps his largest contribution, outside his regular work, to the welfare of Canada was his consistent, untiring and self-supporting advocacy of the observation of the Sabbath, which he declared to be "the right arm of the Church."

Of the earlier members of Knox College we do not require to write at length. Prof. William McLaren, an apostle of Foreign Missions, Professor Gregg, whose contributions to Church history were of great value, and Professor Proudfoot, who taught many men what and how to preach, were all forceful figures in that pioneer day. Prof. R. Y. Thomson lingers in our memories as one of the most scholarly and most humble of men who left the record for a singularly beautiful life. Professor

Ballantyne, a lovable teacher, Professor Kilpatrick, a man of evangelistic fervor, Professor Law, a noted preacher, Principal Gandier, devoted to world-wide missions, along with Drs. Robinson, McFayden, Douglas, Robertson, Davidson and others have exerted wide influence. Despite all efforts to deprive us of this great institution, Knox College, with its magnificent building, was granted to the Presbyterian Church, by the Ontario Legislature. It is fully equipped and has an able staff of teachers. The Assembly of 1926 appointed Rev. Professor Thomas Eakin as Principal, with Dr. J. D. Cunningham of Welland, and Dr. Lloyd Morrow, of Ottawa, to carry on the work. Knox College will continue to prosper.

It goes without saying that the virility of Presbyterian Churches in Quebec and Ontario with their schools of the prophets, would find outlet for effort in missions at home and afield. Hence, in addition to missionary endeavor in familiar localities and amongst our own people we have noted the French evangelization movement and have added to it, efforts in the newer parts of both provinces. Then also we have the missions in North and South China, Central India, Korea, Formosa, and amongst the Chinese in Canada, in which so many of the men of the old Provinces have outstanding places. Dr. R. P. McKay and Rev. A. E. Armstrong of the Executive Office, John Wilkie, Jonathan Goforth, Dr. Percy Leslie, Murdock McKenzie, George Leslie McKay, Dr. William McClure, Dr. Donald McGillvray, Dr. Menzies, Harold Clark, and others, are household names with many of more recent day. The congregations in Ontario and Quebec are strongly missionary in their

enterprises and will doubtless so continue in the years to come. It is worthy of note that the Presbyterian Church, now smaller in number and financial resources than before the secession of many of its former ministers and people into the new denomination called the United Church, is planning to give the larger part of its new budget to missions. A Church with such a spirit cannot fail or be discouraged. Her work at home and abroad continues unabated, and new fields are being constantly opened.

CHAPTER V.
WEST OF THE GREAT LAKES.

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The story of Presbyterianism in what is now Western Canada echoes with such pathos, adventure and persistent endeavor, that it forms a worthy record in the progress of what our symbol indicates as an indestructible Church. The pathos is found in the fact that a certain parish named Kildonan, in Sutherlandshire, Scotland, was denuded of its inhabitants by a "Highland clearance" at the opening of the last century. When the men of military age were away fighting the battle for freedom against Napoleon, some factor, thinking sheep would be more profitable than human beings, turned the latter relentlessly off their holdings on the Kildonan strath, and burned their humble houses to make the eviction a reality beyond peradventure.

The adventure is found in the fact of these evicted Scottish Presbyterians faring across the sea to the domain of the Hudson's Bay Company, where by the grace of that knightly soul, the Earl of Selkirk, they were given land to colonise on the Red River of the North. This was the first settlement in what is now Western Canada, and the story of the struggle of these early colonists is an epic of heroism and sacrifice. The persistent endeavor of these pioneers not only to obtain a footing in the new territory but to establish Church and School and College on the lonely frontier is one of the greatest pages of our Church's history in this wide new land of Canada. These Kildonan Presbyterians were on Western ground six or seven

years before any other Church entered the field. And those of us who know the history may be pardoned if we declined to have this pioneer Church wiped off the map of Canada, West of the Great Lakes.

The Kildonan Presbyterians first reached the Red River in 1812, and two other groups from the same parish followed at intervals up to 1815. They made it a condition of their sailing for Rupert's Land that they should have a minister of their own Church with them. For several reasons this promise could not be kept at the time of sailing, but an elder, James Sutherland, specially licensed to baptize and marry, was sent out with the colonists. This good elder did excellent service but only a few years were spent in the colony till he went to Eastern Canada and was not able to return.

Then for over thirty-five years, the Kildonan settlers on the Red River had to continue without a minister of their own faith. They attended and supported services conducted by the Church of England which sent the Rev. John West to the country in 1820. All honor is due to the Church of England for this ministration, and for accommodating their liturgical service to meet the view of the Presbyterian people who had been accustomed to simpler forms. Once I heard a famous Archbishop of the Anglican Church, a noble and distinguished friend of mine, say that if the Anglican clergy had kept to their own ritual, the beauty of the service would have won over these austere Highland Presbyterians. If he meant that strong men do not take to a hybrid or amphibious Church, the remark showed large commonsense, but the learned prelate was forgetting that Scottish

Presbyterians never took kindly to ritual, as witness a certain Jenny Geddes, as well as the Covenanting "Men of the Moss Hags."

In any case, when, in 1851, the Rev. John Black came to minister to the Presbyterians of the Red River, three hundred of the Scots colonists became members of his congregation in full communion at the first sacramental service. They had kept alive the torch of their Faith by holding cottage meetings, and by family worship and catechism teaching in the home. And so they rallied around the new minister who was a man of unusual power as a preacher and theologian. Intense of nature, and profound in conviction, his influence on the religious and educational life of the country was tremendous. His parish became a centre, and when new people began to enter the West they came under the influence of this Scottish preacher and his quite remarkable congregation. From that parish, men and women scattered over the country, carrying their convictions with them and leavening the incoming settlements with their faith. The Kildonan people had strong views on the all-important questions. They believed the Scriptures of the Old and New Testaments to be the Word of God, and, undisturbed by destructive criticism, they read it as such from the opening of Genesis to the last Amen of the Revelation of St. John. They believed in the sanctity of the Lord's Day, and, next to their homes, the church commanded their unstinted devotion. Amidst their poverty and pioneer struggles they built their stone church, hauling the material for it, with oxen and sleds across the wintry prairie from Stony Mountain, fifteen miles away. This

old stone church still stands, a place of worship, surrounded by the graves of the pilgrim fathers of the West. Despite some extraordinary efforts to get this old Church away from its ancient allegiance it still remains true to the Faith that made this pioneer Presbyterian parish such a remarkable force in moulding the life of Western Canada.

History speaks of its influence in no uncertain terms. In that parish, plans were made for the planting of missions not only near by, but out into the distant Saskatchewan country. In that parish Manitoba College was built as a missionary seminary from which have gone out so many men and women to the fields of the Church both at home and abroad. The old parish is a standing testimony to the character of the early settlers who, amid their pioneer struggles, sacrificed much in order to keep triumphantly alive the torch of religion in the new country, "The torch that lights time's thickest gloom."

For this, the chief credit must, under God, be always given to the leadership of Rev. John Black, the tireless worker for the extension of the Kingdom. In one remarkable paragraph in a letter to the Church in Eastern Canada, he said that his people must have an outlet for their missionary activity amongst the native tribes on the plains. How could he pray for missionary interest and exhort his people to missionary giving unless there was some outlet for their activity? So it was a great day when the old parish, stirred by the event into joyful sacrificial giving, sent out a missionary party under the Rev. James Nisbet to found a mission to the Indians on the North Saskatchewan where the city of Prince Albert now

stands. With Mr. Nisbet, went John Mackay, a noted plainsman who could speak the Indian language and who afterwards was ordained for influential work on the Indian reserve of Mistawasis. Rev. George Flett, a brother-in-law of the Rev. John Black, took up the same task at Okanase, and later, the Rev. Hugh McKay did his splendid work at Round Lake. These were the forerunners of the workers amongst people of other races than our own, West of the Great Lakes of Canada. Since that day missions have been established and churches and homes and hospitals have been built to meet the growing settlements of immigrants from all parts of the World. For some years, immigrants poured into Canada at the rate of a thousand a day. Our country became a polyglot nation, collected out of many lands. And no church faced the new conditions with more thorough-going statesmanship than the Presbyterian. Our activities were widespread amongst many peoples, moulding them into Christian citizens in their new home. Training men for special service, securing nurses for needy localities, building residential school-homes for the children of aliens, our Church did the day's work steadily with the backing of the Colleges and the men called to cope with the situation.

Manitoba College was the direct outgrowth of the Kildonan School, and that was the expression of the life and aspiration of the Rev. John Black and his people. It was the Rev. George Bryce, a brilliant graduate of Toronto University, who began the college with classes in the back-room of the old schoolhouse, assisted by the Rev. Thomas Hart, the well-beloved and capable teacher of the classics. For this College,

the Kildonan people erected a large, log building which was the home of the Institution till the teaching staff was moved into the growing centre of the City of Winnipeg. There have been many able men on the staff, but none greater than Principal John Mark King who was appointed to give theological teaching a prominent place. Principal King was a teacher of commanding influence, and occupies a unique place in the memories of the men who passed through the College in his day. He had not only the teaching gift but possessed such capacity for business management that he set the College on its feet financially and completed the present excellent building on what is now a very valuable location. He had a worthy assistant in Professor Andrew B. Baird, who earlier had come into much favorable notice through his making an adventurous trip, alone, across the prairie to occupy a missionary outpost at Edmonton. The fact that the Presbyterian Church whose early members had founded the College has been deprived of it by the United Church is one of the tragedies of the whole situation, created by the ill-advised effort to compel the corporate union of the Churches.

One cannot mention all who have so faithfully served the Presbyterian Church throughout the early formative years, but next to the pioneers the figure of Rev. James Robertson, the great Superintendent of Missions, looms up in a colossal way through the mists of the days that have gone. It was my high privilege to know Dr. Robertson with some considerable intimacy as teacher, pastor, and my overseer in the old days of the prairie mission fields. We met at General Assemblies, Churches, Missions, or travelling on

trains or buckboards or stages, or at wayside stopping places where he got his mail and wrote letters sometimes all night long before he went on his way in the morning. That tall, spare Highland figure, with the plain face and the eyes that could melt in sympathy or blaze with righteous indignation, haunts us yet. The deep intensely earnest voice still cries to us, and the strong, stern grip of the sinewy hand still remains with us as an assurance of the great genuineness of his soul and purpose.

Coming from Ontario to Winnipeg in 1875, he was soon thereafter called to Knox Church, where he continued till 1881, when he was appointed to the new office of Superintendent of Missions for Manitoba and the North West. His special sphere of activity was from Lake Superior to the Yukon, and from the Boundary Line to the Pole, but he went also to the Old Land and travelled over Eastern Canada, lifting up the fiery cross and proclaiming everywhere the flaming evangel as to opportunity over the wide new West. More than any man of his day he saw what the West was going to be, and the amazing development that has taken place in recent years would have been no surprise to him, for he saw it all coming long ago. His labors were so abundant and incessant and marked by such utter forgetfulness of his own personal health and strength, that he wore down at a comparatively early age, and his dust reposes in the Kildonan Cemetery where the old church stands as the Westminster Abbey of Presbyterianism in the West. Earl Grey, when Governor-General of Canada, had a sure instinct of what was fitting when, once, on the way back to Ottawa, he halted his special train at

Winnipeg that he might go to Kildonan and lay a wreath on the grave of this great Superintendent who had done so much for the Dominion.

Nothing has afforded me more surprise during these recent years of discussion than to find some men endeavoring to quote Dr. Robertson as favoring the extinction of the Presbyterian Church by a merger, put through by Act of Parliament. He lived on terms of amity with all other churches but he had a profound conviction that the Presbyterian Church possessed elements in creed and polity which were necessary in the life of this new land. His aim was to give the services of the Presbyterian Church to Presbyterian people wherever they were found, and no other idea or plan was permitted to interfere with that programme. And he would have resented State interference in Church affairs with every fibre of his being.

Having said this about Dr. Robertson, let me interrupt this chapter to affirm that this statement as to organic union is true in large measure of many of the former great men of our Church. They were favorable to friendship and co-operation with other evangelical churches, but there is no warrant for saying that they would have agreed to an amalgamation which departed from the original understanding as to soundness of creed and the practical unanimity of the people before any change would be made. They would never have consented to the arrangement that no minister needs to sign any creed. They would not have agreed to ordination by a Committee of Conference, nor to the practical abolition of the eldership, the oldest office in the church, nor to any arrangement that took out of the hands of the people

the call and settlement of the minister. One of the unfair things in recent discussions was the quotation of men as in favor of organic church union who were not here to speak for themselves, and whose whole attitude had always indicated their unwillingness to be parties to the disruption of their own Church as too high a price to pay for a partial and unprecedented amalgamation.

The expansion of the Presbyterian Church in Western Canada was rapid and its position very influential. The meetings of the General Assembly in Winnipeg as early as 1887 and in Vancouver in 1903 gave our Church the particular pre-eminence of being the first Church to hold Dominion-wide gatherings West of the Great Lakes, at points which, at the dates of those meetings, were regarded as outposts in the march of progress in Canada. The meetings undoubtedly impressed people with the statesmanship of a Church that would expend so largely in time and money to visit the vast stretches of country to the Western sea.

When Dr. Robertson, worn out prematurely, passed to his rest and reward, the Rev. E. D. McLaren, of Vancouver, was appointed his successor, with the Rev. Dr. John Carmichael, of Regina, and the Rev. Dr. Jas. C. Herdman, of Calgary, as his assistants in the field. They were all men of intense earnestness and large ability as well as experience. They had already won their spurs in the Home Mission field. And they all plunged into their new work with such zeal that in a few years, Carmichael and Herdman broke down under the strain, and Dr. McLaren, still happily with us, retired to educational work for

a time in Vancouver. He has given a full half century to the work of the ministry, with incessant and courageous labor. Dr. McLaren, though always favorable to closer association of the Churches, saw some years ago the danger of pressing forward the organic union scheme, and, after warning against this pressure which ignored the rising tide of opposition to the merger on the part of the people, he separated himself from the movement altogether. Those who know Dr. McLaren's long service and his remarkably sound judgment, as well as his intimate knowledge of the Dominion, both East and West, feel that his attitude in refusing to be a party to the ruthless disruption of the Presbyterian Church is a matter of unusual significance.

When Dr. McLaren retired from the Home Mission superintendency, the Rev. Dr. Andrew S. Grant was appointed to the office, the Assembly at the same time appointing ten district Superintendents to act under his direction. Dr. Grant had become famous through his going in as a missionary over the "trail of '98" with the gold rush to the Yukon. A man of strong physique and determined will he made a large contribution for good to the life of that stirring era. He had studied medicine and that noted Superintendent of the Mounted Police, Sam (later Sir S. B.) Steele, says Grant saved the lives of the men of the Mounted Police detachment who were practically all down with pneumonia owing to their terrific exposure to the fierce cold and storms on the summit of the Pass, where they were night and day on duty. On reaching Dawson City Grant kept up this record and built the Good Samaritan Hospital there. For ten years he

was pastor of St. Andrew's Church, and was a large factor in achieving for Dawson the name of one of the most orderly mining camps of its size in the world. And so it was fitting that on his return East he should be given a large place in the work of Home Missions. After a few years of remarkably good work he resigned, mainly over difficulties encountered through incessant pressure of the organic union question by the advocates of that scheme. This pressure for union rendered satisfactory work practically impossible, particularly in view of the fact that some of the District Superintendents did more to discourage Presbyterian missions than to establish them. But when the crisis of the Union question was over and the Unionist advocates left for another denomination, Dr. Grant was called by our General Assembly in June, 1925, to the leadership of our Missions again.

It would be impossible to give, in our space, even a list of those who did the great work of our Church in the middle West in its formative period. But one thinks of such ministers and missionaries as Dr. James Farquharson of Pilot Mound, Dr. Hugh McKellar of Calgary, and Angus Robertson who founded our work there, Dr. D. G. McQueen of Edmonton, Herald of Medicine Hat, W. G. Brown of Red Deer, now in Saskatoon, Forbes of Grande Prairie in the Peace River, McKillop of Lethbridge, McAfee of Indian Head, Oliver of Moosomin, McKinnon of Regina, and others whose names troop in on us from the more modern era. Colleges were founded at Saskatoon and Edmonton and students from these institutions went out to fields both at home and abroad. But it was in the Middle West that official

pressure was most felt on the Church Union problem, and though we have many strong congregations with us yet, we have lost our colleges in the Middle West and there is much to be done to rebuild our cause again. We have Synodical Missionaries at work in this area and the virility and intensity of our Church will bring it back ere long to the high position it once held. Neither politicians nor ecclesiastics can prevent Presbyterianism with its democratic spirit and its practical straightforwardness from regaining the ground on the plains on whose Eastern border it was first to plant the banner of organized Christianity over a century ago.

British Columbia has been a land of romantic and stirring history in which fur-traders, explorers, miners, prospectors, lumbermen, stage-drivers, trail-makers and such like played their brilliant, if somewhat hectic, part in the drama of the early years. In those early years, Scottish Presbyterians bore their full share, as names like Douglas, Campbell, MacTavish, Finlayson, Cameron, and others indicate. As in the case of the Red River, however, owing to the fact that the Hudson's Bay Company Board in London had natural affiliations with the Church of England, we find ministers of that Church earlier on the ground than the number of their people would lead one to expect. All honor to these ministers and to the great church that sent them forth into the new domain in North America.

What is now the beautiful city of Victoria, on Vancouver Island, was founded by Sir James Douglas of the Hudson's Bay Company in 1843. But it was 1861 before the Presbyterian Church in Ireland,

which took the initiative, sent out a brilliant young minister from Belfast, Rev. John Hall, who preached the first sermon in a Presbyterian service on the Pacific Coast in June, 1861. He was, therefore, the founder of the First Presbyterian Church in Victoria, which thus became the second regular Presbyterian Church West of the Lakes, Kildonan, on the Red River, being the first as already related. Not long after this, Mr. Hall went on to Australia and the Church of Scotland sent Rev. Thomas Somerville out to take his place, but he returned in a few years to Glasgow. Rev. Robert Jamieson was sent out by the Presbyterian Church in Canada and spent his whole ministry in British Columbia making a large and influential place for himself and his Church in this Province. His chief work was founding St. Andrew's Church, New Westminster, the first on the mainland of British Columbia, and throughout the years that Church has been an outstanding force in the missionary and educational life of the country. Mr. Jamieson also opened the first Public School on the mainland. The Rev. Simon McGregor, coming later from Scotland to be pastor of St. Andrew's, Victoria, was mainly instrumental in forming the first Presbytery in British Columbia, on September 1, 1875, in St. Andrew's Church. The occasion was historic and the founders of that Presbytery deserve to be specially noted. The Rev. Simon McGregor was Moderator, Rev. William Clyde of Nanaimo was Clerk, and the Rev. George Murray of Nicola Valley made up the quorum to ordain Alexander Dunn and Alexander B. Nicholson, who had recently come into the country. Of these, the Rev. Dr.

Alexander Dunn, who died only a year ago, was the last survivor and perhaps the best known, although Mr. Murray also did splendid work amid great difficulties in the interior of the Province. Dr. Dunn had charge of the whole area along the Lower Fraser Valley, except New Westminster, and for nearly half a century exercised a ministry of self-denying, laborious effort, with profound acceptance. Gentle but firm, kindly but insistent for righteousness, he proclaimed a Gospel message that has borne rich fruit in our time.

The modern era was now at hand and the Canadian Pacific Railway was to open up a vast field for mission work in Southern British Columbia, as the Canadian National Railway in the North would do later on in the years. On the Island, Rev. Donald Fraser became pastor of the First Church—a fine preacher and fearless advocate of all good things. He died in 1891 and was succeeded by the Rev. Dr. John Campbell, now retired, whose name will always be remembered in connection not only with his own congregation but with the furtherance of missions amongst the Indian tribes of the Coast. Rev. Donald McRae, who pioneered all the way from the Red River to the coast in difficult fields is recalled for his qualities not only as a man and preacher, but also for his proficiency in constitutional procedure—a matter of much importance in new countries. Dr. W. Leslie Clay, now in St. Andrew's, Victoria, has been for thirty years a leader in Home Mission work. Then there is Dr. Joseph McCoy, much beloved pastor, who after good service in the East, was asked by Dr. Robertson to come West and start mission work in the mining_country_some

twenty-seven years ago, and who has had much influence for good. And the Rev. A. H. Cameron, now retired at Hedley, who has spent his life on the frontier mission fields from Manitoba on through the Rockies and has much service to his credit. The time would fail me to speak of men like the Reverends John Knox Wright and John A. Logan, Dr. John Pringle and George Pringle of the Yukon, John Chisholm who was at Kamloops years ago, Duncan Campbell of the Cariboo, the Okanagan and Chilliwack, an able man, R. J. Douglas, now Synodical Missionary, who, as teacher and preacher, has labored on the Coast for well-nigh four decades, T. G. Thompson, founder of First Church, Vancouver, W. G. W. Fortune, who exercised a strong ministry in Cranbrook, George A. Wilson, who had much to do with founding the Loggers' Mission, the Kidd brothers and Alexander Macaulay, who gave splendid service in the logging camps on the Coast, Thos. Oswald, who has labored in the hardest places, J. S. Henderson, a Social Service enthusiast, Peter Wright, a giant with a tender heart, Hugh Fraser, a fearless preacher, H. R. Grant, now of Fort William, a valiant leader, and many others of the later day whose work is well-known in our own time. Through the efforts of these men a College arose which did excellent service in providing men for the Mission fields and Churches at home and beyond the seas. The Presbyterians of British Columbia will, no doubt, see that a College worthy of our great Church will be maintained in this Province.

It will be noted, with some interest by those who know the history and the men, that most of the ministers and the missionaries who pioneered in the

high places of the frontier, remained true to the Presbyterian Church in the hour of the "disunion tragedy." These men knew what our Church had accomplished as well as what it had endured in the opening up of the country, and they knew that the strong creed in which they believed, had produced everywhere the type of character that was highly necessary to the life of a new country, which needed men rooted and grounded in the faith, around whom the newcomers would rally and find the stimulus of strength.

It would be more than difficult for any writer to single out the strong elders of our Church, who throughout this Western country have been pillars for the truth in the Church and dependable citizens in the State. As one looks back on these stern, strong, wholesome men, whom he sometimes, perhaps, thought too severe, he comes to the salute when he recalls their steadying influence and service in the communities in which they lived and wrought. They belonged morally to the order of the vertebrates and did not bend to the whims and the fancies of the passing hour. And when one thinks of them he is glad and thankful that the Presbyterian Church, where the eldership is at the very heart of life and work, still continues as a powerful organization in this great new land of ours where we must build, not on sandheaps of compromise but on the rock of definite truth.

In writing these brief chapters on the history of our Church in Canada, I have not thought it necessary to define the various parts of the Presbyterian Church which were in evidence here before they came together in 1875. The people were all Presbyterians and all

their Churches were Presbyterian Churches. There was no State Church in Canada and that and other questions which had caused cleavages in the Old Country could have no permanent application in this new land. Hence these various Presbyterian bodies which were one in doctrine and polity, came naturally together to form one Church. But to quote that union of Presbyterian Churches as a precedent for the recent merger of bodies, different in creed, polity and type, into one new untried and unprecedented denomination, is the last refuge of unionist leaders who are in desperate need of arguments to bolster up their weird undertaking.

In the following chapter we will study the ill-starred movement which ended in the cleavage of our great Church from sea to sea. Hitherto we have only made reference to this movement. It is important for ourselves and those who come after us to recall details.

CHAPTER VI.
THE CORPORATE UNION TROUBLE.

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For over twenty years, beginning with 1902, the Presbyterian Church in Canada was distracted by an agitation for the corporate union of the Methodist, Congregational and Presbyterian Churches in this country. Previous to that date the churches had been living harmoniously together, and in the newer and more sparsely populated parts of the Dominion various plans of co-operation were followed to prevent unnecessary overlapping. As population would increase other churches might come in to minister to their own people. This latter was much more necessary than some who never lived on a frontier seem to think. Those of us who have been at work on mission fields know that, rightly or wrongly, as some might say, there were people on these fields who, if they had not the service they had been accustomed to in older places, would not attend Church at all. And anything which discourages Church attendance is a calamity. Therefore the different Churches were overtaking the work according to their ability and the country was being reached with services.

Then suddenly, and without any authority to speak for the Church, a Presbyterian professor, recently from Scotland where the union of Presbyterian Churches was being discussed, was conveying greetings to the Methodist Conference in Winnipeg in 1902, and suggested that the Churches above named might unite. This Presbyterian professor said frankly at the time that he was only speaking for himself and there is

no need to cast any reflections on his sincerity or ability. In any case the people would still have something to say on the subject. But the result of this proposal was that the Methodist Conference appointed a considerable Committee to meet similar Committees of the other Churches to find out whether an organic union was "desirable and practical." In 1904 our General Assembly met at St. John, New Brunswick, when it was proposed to appoint a larger Committee to discuss the matter with the other bodies. At this point several of our ministers, headed by the late Rev. Dr. W. A. J. Martin of Brantford, at that time and for years afterwards, Convenor of the Foreign Mission Board, waited on the leading men of the Assembly, including the late Dr. Warden and others, in regard to the matter. This deputation asked the leaders in the Assembly to consider the matter of the proposed organic union with great caution as the question did not originate with the people, and it was very doubtful whether it would meet with their approval. Moreover, this deputation said that it was a serious thing to introduce a question that would be sure to divert the attention of the Church from its chief enterprises at home and abroad, and that finally it might lead to disunion rather than union, especially in our own Church. Dr. Martin and those with him said they intended to raise the question in the Assembly if it was the purpose of those favoring organic union to go forward with it. This deputation was told by the Assembly leaders that it was only a matter of courtesy to appoint a Committee to meet with the Committees from the other Churches, but they declared there was no intention of going on with

the matter unless the people of the Church favored it. In order to make this position more certain, the subject was taken up in the Joint Committee meeting that year when the Committees from the several Churches gathered for discussion. The result we find in the General Assembly Minutes of 1905, where in the report of the Committee on Church Union, which was adopted by the Assembly, it was stated to be "The feeling of the Joint Committee that a union of the churches to be real and lasting must carry the consent of the entire membership." The Methodist and Congregational Churches were parties to this agreement. It was on that basis the matter was allowed to go forward in our Assembly. But from the first actual discussion there was always a minority protesting against the matter being proceeded with and declaring that they took part in the discussion without prejudice to their rights and without admitting that the Assembly had constitutional power to end the Church whose affairs it was elected to administer within the Church.

The first vote of the people was taken in 1911 on the general question of union without a final basis, when, in round numbers, 112,000 voted for union and 50,000 against. This was a long way from "the consent of the entire membership," and so the General Assembly at Edmonton in 1912 halted proceedings "in view of the extent of the minority," and in hopes that greater unanimity might be reached.

A second vote of the people was taken in 1915, after a basis of Union was drafted, with the result that the vote for union increased by only 600 while the vote against union increased by some 24,000. The general expectation was that the matter would be

dropped in keeping with the pledge as to the practically unanimous consent of the members being necessary before proceeding to union. Men of sound judgment and wide experience, like the Rev. Dr. E. D. McLaren, who had succeeded Dr. Robertson as General Superintendent of Home Missions, warned the leaders of the union movement not to try to force the matter through the Assembly. Others who, like Dr. McLaren, were in a general sense, favorable to the union idea, took the same attitude and the returns from Presbyteries as tabulated by the venerable and highly respected Clerk of Assembly, Rev. Dr. Robert Campbell, indicated the desirability of caution. But to the amazement of almost everybody, the Unionists in the Assembly, as if panic-stricken over the increasing opposition of the people to their union project, stampeded in the direction of Union by a large majority.

Even the Unionists themselves, when they looked back on their hurried action, began to regret their haste, so that next year, in the face of a tremendous demonstration of strength by Presbyterians from all over Canada, meeting at Montreal on the eve of the Assembly, the Unionists at that Assembly agreed to call off all proceedings until the Assembly two years after the close of the war, which was still in progress. In the unanimous finding of that Montreal Assembly it was agreed not to decide future action in detail, but to be guided "by the growing experience of the people and the lessons of the war." The plain implication of that decision was that another vote of the people would be taken. There was no other way of finding out the result of their growing experience and the lessons of the war. But, once more to the amazement

of almost everybody, the majority in the Assembly of 1921 refused point-blank to let the people vote on the question again, although since the last vote was taken 100,000 new members had joined the Church and the soldiers had returned from the war. The soldiers, who had saved their country, were not given an opportunity to save their Church.

The course of the Unionists from that time till the present is astounding. Ignoring the large body of people in the Presbyterian Church who would not enter the proposed ecclesiastical merger, and ignoring, as they had done for years, the warning as to certain disruption of our Church if the matter was pressed, the Unionists had Bills prepared to present to Parliament and Legislatures. The whole legislative chapter of this unhappy business was disquieting to people who believe in what is generally called fair play. The legislation, as originally prepared by the Unionists, swept all the Church members, as well as their property and funds, into the proposed United Church, with six months in which to vote out of the organization. The pressure on the lawmakers was great, as the whole Methodist Church, the Congregational Church, and part of the Presbyterian Church represented votes, and the Unionists quite frankly said that any men who dared to vote against the legislation would meet their Waterloo at the next election. One outstanding Unionist leader said he would like to see the Parliament that would dare resist the request for the passing of the law. To their credit, a good many men in Parliament and the Legislatures, feeling that it was not their function to legislate in regard to spiritual things, and deeming the things asked for to

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be unfair, refused to be intimidated and made their protests against the bills. Finally the lawmakers gave the people the right to vote as to whether they would enter the United Church or not, but, at the same time, they legalized spoliation of property and funds except as a Commission may decide, and they also passed clauses in the Acts, practically declaring that what the business world would call a breach of trust would not be a breach of trust when done in connection with Church Union. And as a net result they brought into being a new denomination with arbitrary powers and astonishing privileges, and with a creed by which no minister need be bound by signature—a new denomination made in Canada by Act of Parliament, at the behest of ecclesiastics and politicians.

Real Presbyterians could not submit to such autocratic dictation in matters of religion and conscience without being untrue to their own convictions, and to the memory of the men and women who, in centuries past, gave their lives to win religious freedom.

Hence, when corporate union was to be consummated by law, a call was issued early in 1925 summoning to Toronto, men and women who were true to the Presbyterian standards, and who intended to carry on the work of the Kingdom through the Church of their fathers. All the congregations that had voted to remain Presbyterian, and all the groups that had found themselves outvoted in their congregations by unionists, were entitled to send representatives to the Congress and the Assembly. In recognition of the outstanding influence and missionary zeal

of the women, one of these representatives was to be a woman who would take part in the reorganization of the missionary forces of the Church. And the Presbyterian people, men and women of the blood, came from all parts of Canada in June. Men and women of all classes and occupations, but one in the intensity of their convictions and their purposes, left their accustomed avocations in offices and stores and shops and farms and homes and hastened to the place of meeting. Many of them had never met before, but the blue badge which each wore was sufficient introduction, and there was a wondrous enthusiasm and fellowship manifest. It was shown in the serious attitude of listeners in the overflowing gatherings, in the earnest manner of the speakers, in the complete absence of anything flippant, in the surging volumes of the songs of praise, both within and without the places of meeting, and in the fact that those who attended went back to their homes amid the mountains, on the plains, by the sea, in the cities and villages and countrysides of Canada, with a new and sacred determination that, by the grace of God, the old blue banner of their great historic Church would be kept flying in this Dominion in the years to come.

But amid all the tide of emotion, the matters of safe-guarding the existence of the Church and continuing its work without a break were not neglected by the clear-headed Presbyterians who foregathered in the City of Toronto in June, 1925. What had been the General Assembly in the old days, representative of the people, had degenerated into a one-sided aggregation which was then meeting in College Street Church,

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and intended by the Unionists to be the last Assembly of the Presbyterian Church in Canada. But they reckoned wrongly, as they had done so oft before. In that Assembly there were some seventy Presbyterians who declined to have their great Church snuffed out of existence by men who had forgotten their vows to maintain and defend it. And those seventy after making formal protest as advised by the Rev. Dr. T. Wardlaw Taylor, who, by personal study and by the training of his father, Sir Thomas Taylor, ablest of all our church lawyers, is an authority on procedure, continued the Session of Assembly. They elected that apostle of Alberta, Dr. D. G. McQueen of Edmonton, interim Moderator. This was not agreeable to the Unionists, who did not hesitate to give vent to their feelings in different noisy ways. But the Presbyterians continued in session, adjourning to hold a great midnight meeting in Knox Church, whence they adjourned again to gather in St. Andrew's Church on King Street, where the rest of the meetings of the continuing Presbyterian Assembly were held. Thus was the continuity of the Presbyterian Church in Canada preserved unbroken despite the efforts of ecclesiastics and politicians to the contrary.

At the close of our Assembly, whose Moderator was that valiant fighter for the Presbyterian Faith, Rev. Dr. Ephraim Scott, of *The Record*, Montreal, certain things remained outstandingly in the minds of those who had been present throughout the sessions. The clear statement made by Principal D. J. Fraser, who had led the Presbyterian forces for some years, to the effect that we were to stand for evangelical truth and make more of regeneration as the hope of

the world than of what is commonly called Social Service experiment; the intense moment when the Assembly stood up in a body to reaffirm adherence to the Standards of the Church, the masterly sermon of the Moderator, and the spirit of enthusiasm which affected the whole Assembly, and the fact that at no Assembly in our recollection did so great a number of members and visitors wait for the impressive close—all these are inspiring and enduring memories. The scenes revived again the old heroic periods of a Church which has been in the forefront of battles for civil and religious liberty and whose enduring edifice is bulwarked by the graves of martyrs who died rather than abandon conviction or be untrue to conscience.

With the various Boards reorganized, with the able and consecrated women of the Church banded together for missionary endeavor, and with a whole membership possessed of the deep conviction which gives zest and impulse to all work, we are entering upon a new era of successful effort for God and men in Canada and abroad.

Lest the younger generation may not realize the vital force of the reasons which led us to remain and to continue the Presbyterian Church, it might be well to state a few special things of importance in this connection.

(1). We were never opposed to the closest harmony and the most extended co-operation with all evangelical Christian Churches. In the earlier years of the discussion, and until the plan we proposed was definitely rejected by the Unionists, who declared they would have organic or corporate union at any cost, we brought forward the plan of a federation of the

Churches. The plan was the organization of a Federal Council composed of members chosen by all the Churches. This Federal Council would survey the local field under its supervision as allotted to each Local Council, and then advise the various bodies represented in any given community, so as to prevent the over-churching or under-churching of any local area. In other countries, as in portions of the United States, this plan works well. It prevents unwise overlapping of Churches in sparsely settled areas or small centres of population, and it also, in many cases, secures services in districts that have been overlooked by the Churches. We submitted this plan in addresses and in printed outline to the Assembly on several occasions, and we claim for it that it would have accomplished all the co-operation necessary, without destroying any Church, and without the elements of coercion which do violence to individuality, and lead, as the organic union plan has led, to disruption and bitterness. But the Unionists would not even consider it. They had set their minds on forcing corporate union through, whether it disrupted the Church or not. They seemed to have gone so far in pledging to the leaders in other Churches that organic union would be put through that they forgot the pledge given at the very beginning of the negotiations, namely, that there would be no union except by the practically unanimous consent of the membership of the Church. I wish to call attention again to the fact that all the negotiating Churches were parties to that pledge. Hence when the other Churches saw that the Presbyterian Church was going to be disrupted by the effort to force union, these other Churches, or

the leaders of other Churches, who were apparently acting for their whole membership, could have stayed proceedings, instead of standing by and allowing the Presbyterian vessel to be wrecked on the rock of disruption. That kind of thing would never take place on the high seas except where the ferocity of war had crushed human sympathies.

(2). Generally speaking, it is safe to say that the burden of proving that the Presbyterian Church should be obliterated from Canada by being put into a merger rested on those who took that position. The Presbyterian Church has had a long and distinguished and beneficent history in the world, and has been of special value as an influence for good in Canada. It has had a notable place in moulding the life of this Dominion, and there was no evidence to indicate that its vision had grown dim nor that its force had abated. If it be said at this point that an amalgamation of the Churches into one huge organization, although it would have to be built on compromise in doctrine and polity, would better meet the missionary needs of Canada and the world, the facts of history are all against that contention. "It is not by might, nor by power, but by My Spirit, saith the Lord." When Jesus commissioned the Church to make disciples of all nations He did not seek to compromise with others in order to reach the world. He sent out His few disciples, and they so infected others with their zeal and enthusiasm that in a few centuries they had compassed the world of that day. In the modern era the Moravian Church, one of the smallest numerically, astonished the world by the eagerness and extent of her missionary work. The prophesy as to the

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success of mission work under all circumstances, still holds, "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon." The mountain top is not a fertile area, and the amount of seed is not large, but it is the Lord's husbandry and He will give the increase.

As things in Canada have now turned out, and they turned out as the Unionists were warned years ago they would result, the splitting of congregations through this tragic pressure by the Unionists, has made former contributions for missions impossible of repetition. If it be said that we could have avoided division by not resisting the pressure for union, our answer is that the Presbyterian Church was attacked and that we have been fighting for its life. It is not our fault that there is trouble and wreckage. To say that we are responsible for the present situation is the same as blaming Belgium for starting the Great War.

(3). The argument that union would save money, even though it is a poor argument for a religion founded on a Cross, has been proven utterly unsound. The whole unionizing process has been an endless waste of the resources and energies of the Church for the last twenty years, and instead of preventing overlapping it has given rise to two congregations where one could do the work required.

(4). The argument from Scripture for corporate union has long ago been abandoned as untenable. No Christian scholar who makes a specialty of studying the Scriptures believes that our Lord's prayer for disciples, "that they all may be one," means corporate

or organic union of Churches. Dr. Marcus Dods, of Glasgow, the famous expositor, disposes of that interpretation by unanswerable argument, and Dr. Campbell Morgan, the most noted living expositor of the Scripture, takes the same position. I have heard Dr. Morgan affirm in the most emphatic way that true disciples may be, and should be, and are, one in Spirit, whether they are in the same organization or country or not. As a matter of fact, no one in recent years has brought forward the argument for union from Scripture, in the Assembly. In reality, the Scripture discourages ecclesiastical exclusiveness and consolidation. In one place, where John said, "Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us," the answer of Jesus was a stern rebuke and an intimation that any man who is doing good should be left alone. All that we Presbyterians have asked in connection with this Church Union issue in Canada was to be let alone. If any who were with us desired to leave and enter another denomination, they were at liberty to do so, but they should not try to compel us to go with them. Nor should they, while other Churches remain in this country, have assumed the exclusive title, "The United Church of Canada." That title is not in keeping with the Scripture above quoted which discounts arrogance.

(5). The statement made by Unionists in regard to the greater power of a big ecclesiastical organization requires definition. If the statement refers to what a leading advocate of Church Union in Canada called "religio-political" power, there may be some truth in it. But if it refers to spiritual power, the testimony

of history is decidedly against the Unionist contention. When the world had one great ecclesiastical organization the period was known as the Dark Ages. Spiritual revival came, not with an amalgamation, but with the Reformation—a separation for convictions' sake. Revivals have not come with ecclesiastical mergers, but with movements of dissent for the sake of principle and conscience, against the corruption, pride, moderation, or arrogance of big ecclesiastical organizations.

The following paragraph from an address on the same general subject, by the famous Dr. Francis L. Patton of Princeton, answers many of the arguments for union we have heard in recent years. Dr. Patton says,

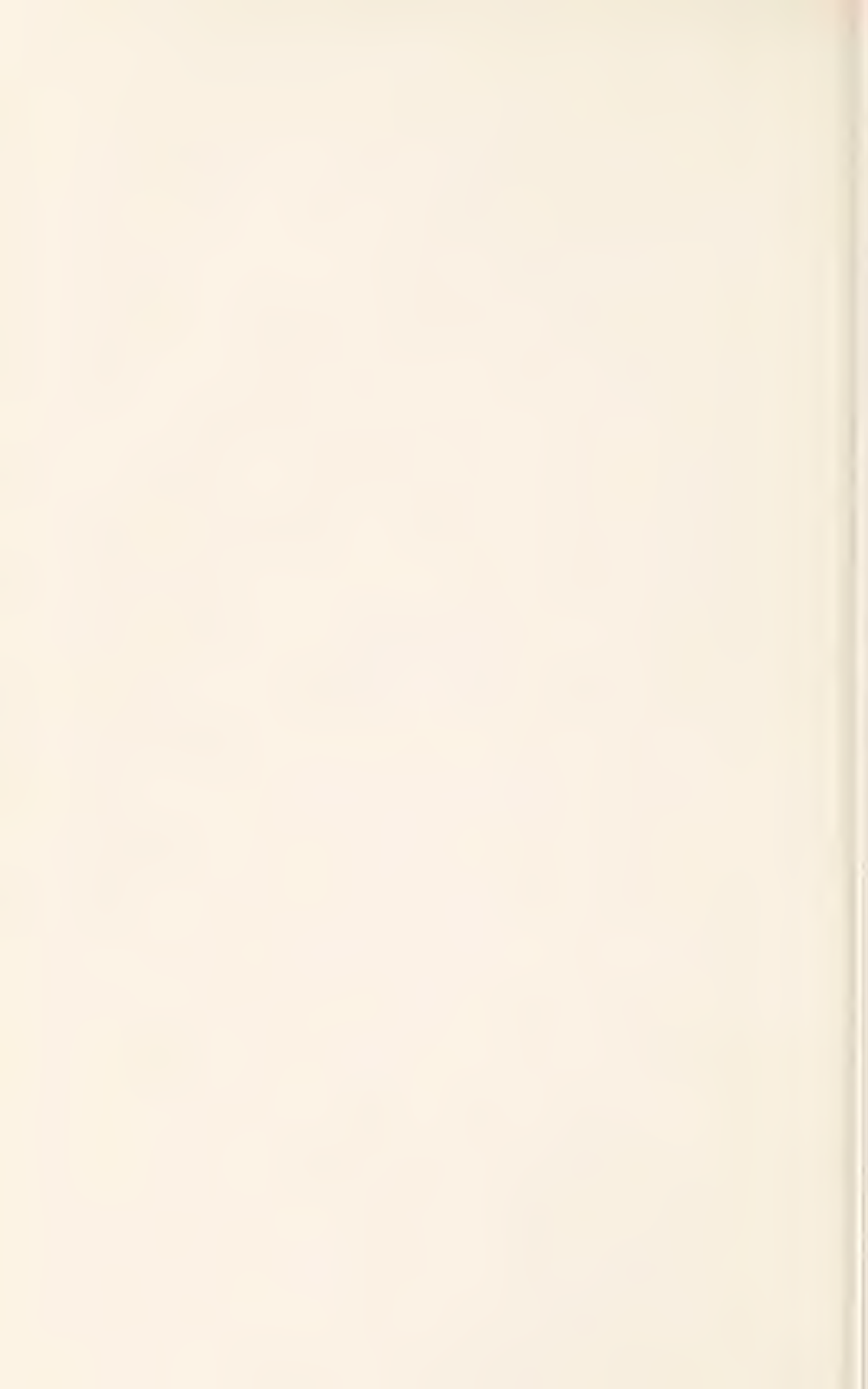
“ Indeed, one of the worst features of the proposed union is the fact that it is largely prompted by a widespread spirit of religious unconcern. It is easy to agree when difference has become indifference and great doctrinal headlands are submerged in the troubled sea of social unrest. Much of the current talk of reunion seems to be forgetful of the spiritual values which are likely to be sacrificed for the sake of economic gains, and from a religious point of view it impresses me as a chimerical effort to increase dividends by watering the stock. I dislike the intrusion into the Church, of the methods of commerce, and the talk of consolidation, overhead charges, economy, and efficiency in connection with this controversy. Much, also, as I delight to think that the hymns of the ancient, mediaeval, and modern Church are the common property of Christendom, I am not yet ready to accept the hymn-book as a basis of reunion; and whether that reunion is presented to us in the husky tones of

trade or in the wooing voice of pious feeling, I am disposed to regard the plea as insufficient and comfort myself with the thought that once when our Lord entered the Temple He overthrew alike the tables of the money-changers and the seats of them that sold doves."

The Church was never greater than when it was poor, and when men and women, sacrificing for the sake of conscience, dared great things. The way of least resistance is never the way to travel to great achievement. The Presbyterian Church in Canada has been shorn of much of her property and her funds by the United Church Bill, but no one can deprive us of the Divine Power that alone can give spiritual success. With malice toward none and charity toward all, let us continue on our voyage—the breakers are behind, and the Master will give directions. Let us in His name and at His command launch out into the deep of the human tide and let down our nets for a draught. The Master will not fail us if we are faithful to our duty as fishers of men.



CHAPTER VII.
FAITHFUL WOMEN.



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FAITHFUL WOMEN.

When the existence of the Presbyterian Church was threatened by the so-called Union Movement, the women of the Church sprang to its defence, and Women's Leagues, organized to canvass in congregations, had much to do with the fact that this great historic Church continues its work at home and abroad. This uprising of the women was no surprise to those of us who had worked on frontier mission fields and amongst peoples who came from other lands. The manifest determination of women to keep the Church alive and active, though the men became engrossed in other things, always asserted itself. It is the superior loyalty of womankind that the poet visualizes against the dark background of the arrest and the crucifixion of Jesus Christ, in the words,

“ Not she with traitorous kiss the Master stung,
Not she betrayed Him with unholy tongue,
She, when disciples fled, could danger brave,
Last at the Cross and first to reach the grave.”

One can never forget the noble chivalry of Jesus, when, amid His own hours of agony on the Cross, He committed His mother to the care of the beloved disciple. That was a characteristic action, as evidenced by His praise of the poor widow who gave the two mites into the Lord's treasury, and in many other cases where He championed the cause of women, who were so often regarded lightly in that day.

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Christianity has meant the elevation of women from slavery and servility to a place of equality with men. And there is no doubt that a realization of what the religion of Christ and Christian civilization, thus secured for the women of Christian countries, has had much to do with their banding themselves together to help their less fortunate sisters in non-Christian lands. It is historically accurate to say that it was with the wider advancement of learning and increased social activity amongst the women of Great Britain and this continent, and with the advent of closer communication with foreign countries early last century, that there came the organization of Christian women in these countries to help their sisters in alien lands. The great privileges which Christian women possessed indicated to them a pronounced responsibility for the use of the opportunities of which they then became specially aware in this regard.

Hence we find that in 1834, in London, England, the Rev. Dr. Abeel, a returned missionary from China, gave an address in a drawing-room meeting, which made such an impression on the ladies present that they organized the first Women's Missionary Society in England, called "The Society for Promoting Female Education in the East." Then in 1864 a society of a somewhat similar kind was formed in New York, and thereafter there was quite a considerable movement in the United States amongst the various Protestant churches. It is interesting to note that, in what is now one of the provinces of Canada, namely, Prince Edward Island, a Women's Missionary organization, which antedated any in the Old Land or in the United States, came into being. For as far back as 1825, in Prince-

town, on the Island, there was organized "The Princetown Female Society for Propagating the Gospel, and other Religious Purposes." It is also interesting to note that the descendants of some of the charter members of this original group became ministers of the Church. Like the young missionary to whom Paul wrote, they, too, profited by their grandmothers' and mothers' teaching. At various points throughout the Maritime Provinces similar societies were formed in congregations as the years went on, and they kindled enthusiasm for missions to such an extent that missionaries from these provinces were soon in active service at some of the most difficult and dangerous outposts of the world.

It is not possible to follow the work of missionary organizations in congregations, but in 1876, in the old historic Church of St. Matthews, the "Halifax Women's Foreign Missionary Society" was founded, mainly through Rev. Fraser Campbell, who later went to India, and Rev. and Mrs. R. F. Burns. Dr. Fraser Campbell, after all these years, is still at work in India. Mrs. Burns was for years the president of the organization. Dr. Burns I recall in my student days in Winnipeg as the Moderator of the first General Assembly which met there. My recollection is that his address on taking the chair was one of the most powerful and eloquent of the many I have heard on similar occasions. The missionary zeal of Mrs. Burns and other notable women, had much to do with the spread of the women's organizations, and Presbyterial Societies were formed for the large Presbyteries of Halifax and Pictou in 1885, to be followed soon after by Presbyterials covering the whole of the Maritime

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Provinces. Later on the name became "The Women's Foreign Missionary Society of the Presbyterian Church in Canada, Eastern Section." About fifteen years ago Home Mission Work was taken up by this society and in 1913 the title became the "Women's Missionary Society" in what is generally called, in the Church Courts, the Eastern Division of the Presbyterian Church.

As far back as 1841 Montreal had a women's organization to co-operate with the French-Canadian Missionary Society. This passed through various stages till the work took on a more Presbyterian complexion, until in 1882 a very strong organization was formed to include women's undertakings for Home, French, and Foreign Work. This Society, as its name indicated, had a very wide field of endeavor and did a work of unique importance through its far-flung mission enterprise in North and South China, India, and Western Canada, and also through its excellent magazine, *The Women's Missionary Outlook*.

In many respects, the most noted, and powerful Women's Missionary organization existing, before all the Societies of the Western Division were amalgamated in 1914, was the "Woman's Foreign Missionary Society," organized in Toronto in March, 1876, in the historic Knox Church which had been the scene of so many great and significant religious gatherings. Probably Professor and Mrs. William MacLaren, although Dr. Topp and many more assisted in the most sympathetic way, are the workers whose names stand out most conspicuously in connection with this quite remarkable undertaking. They had previously interested many in Belleville in the work of Foreign

Missions, and to the end of their days were passionately devoted to the ever-extending work they had begun. By 1914 the Society had grown to over 1,000 auxiliaries with 37,000 members, and were supporting a large number of missionaries in the Foreign field. The name of Mrs. Ewart, the first President, will always be remembered in connection with this Society, and the Missionary and Deaconess Home in Toronto was named in her honor at the first.

The Woman's Home Missionary Society went through some intermediate stages before it became full-fledged. I recall hearing Dr. Robertson, the great Superintendent of Home Missions, speaking at a General Assembly with a view to getting the Women's Foreign Missionary Society, Western Division, to add Home Missions to their work. But Professor MacLaren and others felt that the older Society should not be disturbed, at least until there was some movement to indicate that there would be vitality in a Home Missionary Society, which they thought might well be formed separately. So matters stood till the Yukon gold rush began, and men, unmindful of the difficulties and dangers of the way, stampeded into the vastnesses of the North. Dr. Robertson, with his usual determination to keep abreast of all the needs of the country, soon had men at the various points being opened up by the ingoing miners and others. These missionaries sent word back that hospitals should be opened and nurses sent in to minister to the sick. Atlin was one of the points specially in need, and in March, 1898, in St. Andrew's Church, King Street, Toronto, a meeting of women was held and a committee was formed to co-operate with the Home

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Mission Committee, with the result that two excellent nurses, Miss Helen Bone and Miss E. H. Mitchell, were sent to Atlin in July. The Rev. John Pringle was then in charge there and the hospital was little better than a hut, but the miners, with that hearty and practical appreciation, characteristic of frontiersmen, rallied around these devoted and self-sacrificing nurses and the missionary so loyally, that in 1900 St. Andrew's, the first Presbyterian Hospital in Canada, was erected. The work extended to other points till it was evident that the Atlin Nurses' Committee was not able to overtake it without wider organization, and so, at a meeting in Knox Church, Toronto, in June, 1903 the late Dr. Warden, a Home Mission enthusiast, presiding, the "Woman's Home Missionary Society, Western Division," was decided on and definitely formed, with Mrs. R. S. Smellie as the President.

The growth of this Society was phenomenal, as there was a strong feeling everywhere that Canada was becoming swiftly a sort of melting pot for the peoples of many nations, and the future was full of danger unless steps were taken to safeguard the moral and religious life of the country. Many of the immigrants who were coming were from lands where lower type of civilization prevailed, and these newcomers had to be reached with help for body and soul if they were to become Canadian and Christian. Accordingly, we find branches of the Women's Home Missionary Society sprang up all over the Dominion, hospitals were founded, school-homes were established, deaconesses were set at work, a department to keep track of strangers and sojourners was brought into being, and other similar work done. A magazine called *The*

Home Mission Pioneer was published to keep the work of the Society before the Church. Up to 1914, when the amalgamation of all the Women's Home Missionary organizations, Western Division, took place, the Women's Home Missionary Society raised nearly three hundred thousand dollars and distributed many tons of clothing to needy districts in all parts of Canada, chiefly, of course in the newer districts. In eleven years the Society grew from one auxiliary, to 1,020 auxiliaries and mission bands, with some twenty-six thousand members, indicating what we have called a phenomenal rate of progress.

Some years previous to 1914 a brother minister in a small congregation in the Presbytery of Paris, who had heard me suggesting an overture to the General Assembly asking that efforts be made to bring about the amalgamation of all the Women's Home and Foreign Missionary Societies, Western Division, in one strong organization of kindred spirits engaged in the same work, sent me a letter on the subject. He said he had both societies in his little Church, and there were not enough ladies for both, hence there was some danger in the situation. He thought that Foreign Missions might suffer in the end, as Home Missions had the definite local appeal, and he said that everybody should be interested in the whole work. That had been my view, and I had already written out an overture to the Assembly on the subject and sent it on to Dr. McMullen, of Woodstock, the most efficient of all Presbytery Clerks, who liked the idea and promptly put the overture on the business docket. It reached the Assembly in due course over one signature, but the Assembly felt the matter was important and referred

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it to a committee with instructions to call a conference of the two societies or their Boards. I recall that conference well. It was held in Old Knox Church, down town in Toronto, and a beginning was made. There was a desire to get the best results for missions, and no one seemed to see any good reason why people in the same congregation should not be in one organization and study both sides of mission work. It took a few years to get the details settled, but in May, 1914, in the new Knox Church, all the Women's Missionary Societies, West of the St. Lawrence, were amalgamated under the presidency of that able enthusiast, Mrs. J. J. Steele, who spent herself in devotion to the great work until she was called to her rest and reward.

By this time the organic Church Union question, which was having a disintegrating effect all over Canada, was making itself felt in the Missionary Societies, but they held together as well as possible till the Unionists had the United Church Bills passed through Parliament, when the break came and disunion entered the formerly compact and ably administered missionary organization. But, both in the Eastern and Western divisions of the Church, from Prince Edward Island to Vancouver Island, a splendid body of able and devoted women remain in the Presbyterian Church and are carrying on the noble work of the Women's Missionary Society of the Presbyterian Church in Canada. And these faithful women met in Toronto in June, 1925, to readjust their work in view of the schism that had been forced on them because they could not and would not be untrue to their conscientious convictions. The meeting was in Knox Church, which has been the scene of four of the greatest

events in the history of the women's work for missions. In the old Knox building on Queen Street the Women's Foreign Missionary Society was formed in 1876, and the Women's Home Missionary Society in 1903. Then came, in the new Knox on Spadina Avenue, the amalgamation of these two Societies, and the Montreal Foreign, French, and Home Missionary Society, into the one Women's Missionary Society in 1914. And now, in 1925, there came in the same place the readjustment meeting of this great organization, after some had left it to enter another denomination.

For a description of this wonderful readjustment meeting, I take the liberty of clipping the following characterization from the new magazine of the Western Division of the organization, edited by Miss Mamie G. Fraser, and well named *The Glad Tidings*. Here is the paragraph,

“Impelled by the urge of their church's need, and in answer to her, the women came. No portion of our wide Dominion was unrepresented,—29 from British Columbia, 34 from Alberta, 35 from Saskatchewan, 14 from Manitoba, 747 from Ontario, 65 from Quebec, and 35 from the Maritime Provinces, —959 in all, not including three visitors from Australia and one from India. As we glanced over the vast audience that filled every seat and stood at every door, we looked not into the faces of strangers, for amongst them were some eighteen officers of the former Executive Board, Presidents or Secretaries of every Provincial and Presbyterial Society, and

officers or members from nearly every Auxiliary or Band in Canada. The great proportion of the women were young, keen, alert, earnest, and optimistic. To sense the spirit of the meeting one had but to listen to the deep note in their song, the depth in their prayers, and their reverent reading of the Word of God. 'These are they that have come out of great tribulation,' was our thought as we looked at them. Theirs was, 'Forgetting those things which are behind, we press toward the mark for the prize of the high calling of God in Christ Jesus.' Humbly we thanked God for such women, Covenanters all, who that day, free and unafraid, looked up into the face of their Covenant-keeping God and sought His guidance and benediction."

Strictly speaking the thirty-five ladies who were present from the Maritime Provinces, or Eastern Division, were there as invited guests. The women of the Eastern Division had readjusted their work in September, 1924, but came to join in the general rejoicing in Toronto.

As the result of that most remarkable and inspiring meeting, the Women's Missionary Society was fully reorganized and readjusted. With Mrs. D. T. L. McKerroll, as President of the whole Society West of the St. Lawrence, and Mrs. L. A. Moore, President of the organization Eastward to the Atlantic, it is now functioning all over the Dominion, continuing old work and seeking new outlets for the splendid ability and

deep consecration that were so manifestly exemplified in that unique gathering.

Having referred above to the Magazine of the Western Division let me note also that the Woman's Society of the Maritime Provinces have their own publication called *The Presbyterian Message*, ably edited for eighteen years past by Mrs. William McNabb, of Halifax.

It is important to note a quite considerable change made in the fact that the Society, Western Division, is in one sense more independent of the Mission Board of the Assembly, and in another sense has a more influential and co-operative relationship with it. That is expressed in this way,

“The auxiliary relationship to the Mission Board is now at an end, and henceforth the Women's Missionary Society is an independent organization, administering its own appointments, holding its own property, and carrying on its work subject only to the policies formulated by the newly-created General Board of Missions of the Church. But on this Board, and helping formulate all policies, sit ten members of the Council Executive of the Women's Missionary Society, Western Division, and three from the Eastern Division, nominated by the General Council or Society, respectively, and elected by the General Assembly.”

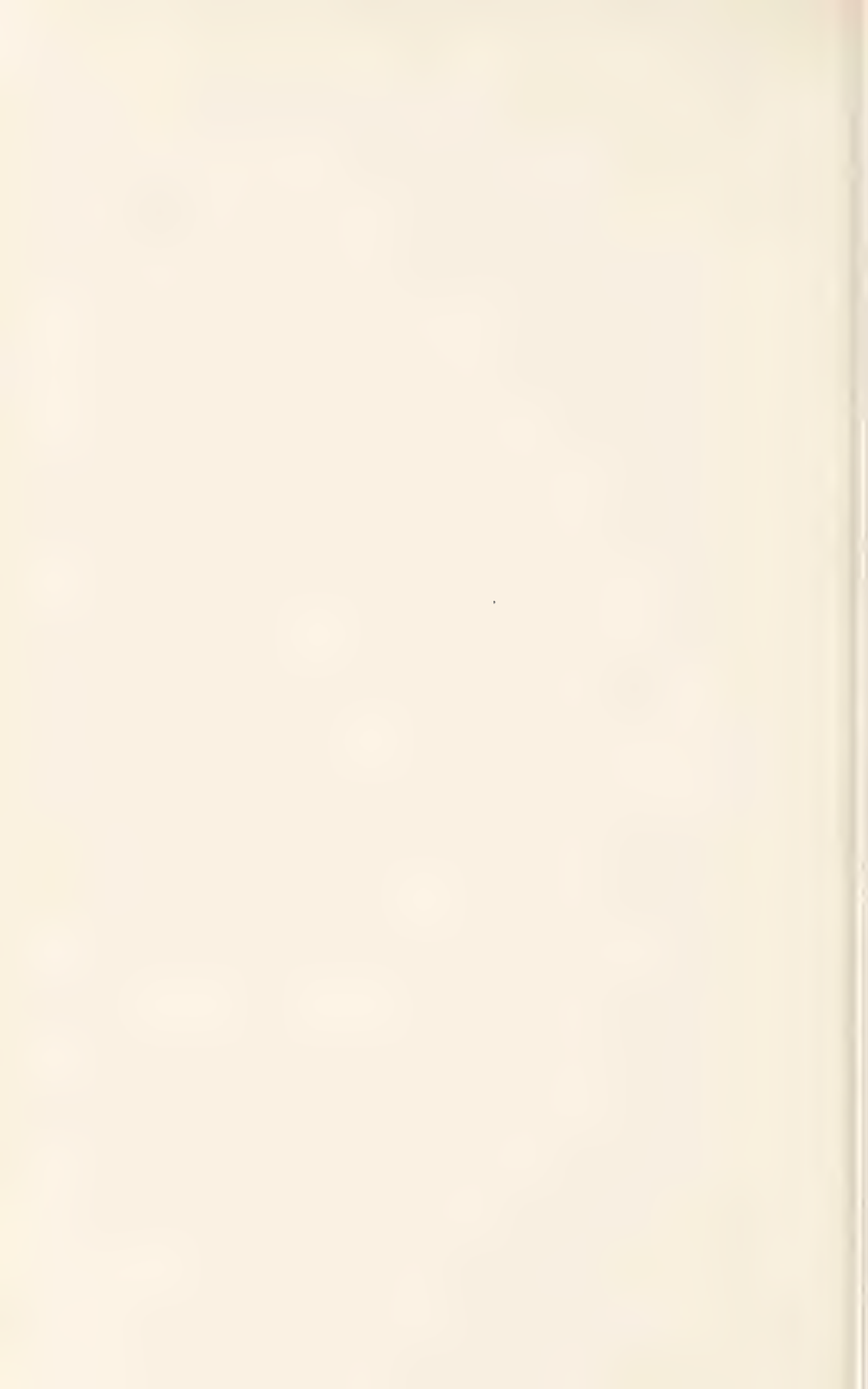
The above paragraph has more special reference to the Western Division of the Women's Missionary

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Society. The Maritime Province or Eastern Division of the Society co-operates much more closely with the Men's Board of their Synod, furnishes that Board with money, but does not administer money or property separately.

As a member of the Assembly's General Board of Missions, I was present at the opening meeting of this new joint body with ladies both from East and West there. In my humble opinion this joint oversight will make for ever-increasing efficiency and progress in the great work which opens before us in Canada and to the ends of the earth.

CHAPTER VIII.
SUPPORTING THE CHURCH.



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There are many ways in which, following St. Paul's admonition, we can edify or build up the Church. We can become members of it, we can attend it and we can speak well of it. Let the outsider speak lightly of it if he will but let members who have confessed Jesus Christ be careful how they belittle the organization which He called His Church and which He purchased with His own blood. The Church, being composed of human beings, has its imperfections. It was never more filled with imperfections than when Jesus was on earth, and He could discern all its faults, but it was His Father's House and He stood by it in example and precept as to attendance and support. When any superficial person, aiming at social preeminence, comes to your community and asks "Do the best people here go to Church?" you may reply that you do not understand what is meant by "best people," but you can say that the best Man the world has known, even the Christ of God, went to Church, as His custom was, on every occasion that the place of worship was accessible. So let us speak well of the Church no matter what outsiders may say.

But just now in the present writing we are concerned with the support of the Church which takes the form of offerings for the carrying on of its work. From the earliest days of the first place of worship the people made giving a part of their devotions. In fact this is a universal instinct. The offerings are varied in character and in motive, but wherever there

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is religious service there we find a desire to make a contribution to the cause for which religion stands.

Both the Old and the New Testaments lay great emphasis on giving as an act of worship. "Bring an offering and come into His courts," is a standing admonition. Emphasis was laid on the tenth or tithe to be given in acknowledgement of the fact that all belonged to God. And so absolutely important was this matter of the tenth that those who withheld it were told by the prophet that they were robbing God and would have no blessing until they gave as required. "Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The New Testament does not repeal the law of the tenth but indicates that we should do even more as a matter of grace. The principle underneath the impulse to give is love for the one to whom, or to whose work, the gift is offered. Herein do we find reason for saying that where there is an absence of love there is an absence of giving. The ground for this general statement is in the mind of God as expressed in that great text, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." In this condensation of the Gospel into a single verse, we have made clear to us that the indescribable and wonderful and undeserved gift of Jesus Christ for the salvation of men was the outcome of a love for a lost world which is beyond our imagination to grasp. In the little word "so" there is wrapped up the story

of the Divine love which sent the only begotten Son through humiliation and death. The greatness of the gift was the outcome of the greatness of the love of God for men.

This love idea becomes the standard by which all gifts are to be judged, and so David, when he is preparing for the building of the temple, says, "Because I have set my affections toward the house of my God I am giving—" and there follows the list of his gifts. This then is the test to apply to all the giving of Christians to the Church, namely, that people will give in proportion to their love for the Church and for Christ who founded it at such great cost to Himself. It is in this spirit that we sing the Hymn—

"When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride.

"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

This is the feeling of one who realizes that the love called forth from us by the contemplation of the sacrifice made for us by our Lord must find some commensurate expression in the gifts we make for His service.

Of course, this can only be fully understood by us in the light of that other text where Paul says to Christians, "Ye are not your own, for ye are bought

with a price," even the precious blood of Christ. We own what we rightfully possess as against men, but we own nothing as against God. God owns us and all we have. We are stewards of what we have and trustees of what we possess, and all of it should be expended in the way that, in our enlightened and prayerful judgment, will conduce most to the glory of God and the extension of His Kingdom. This does not mean that all we have must be given in a direct way to the Church. If we are to continue in the service of the Master and as one man said, "do business for God," we must have wherewith to live and carry on, but the one thing certain is that as stewards of God we are handling what belongs to Him. And it is a high honor to be a confidential agent of God in the proper administration of what he has given to us in trust. It is not what people give but what they keep which decides whether or not they are really giving in the Scriptural sense. All true Scriptural giving involves sacrifice, as Christ's giving Himself for us involved sacrifice to the uttermost. He has left us an example and we should follow in His steps.

The Church is an organization, and an organization must have visibility, and stated times for meeting, if it is going to continue and make the world aware of its presence. Hence it must have a place of meeting in the form of a building in which to hold public worship according to the Divine method. We need public worship for fellowship and for opportunity to make, by our presence and help, an open confession of Christ as He requires of us. Hence places of worship have to be erected in keeping with our means, and after being erected, they have to be maintained.

Workers who devote themselves to carrying forward the undertakings of the Church and conduct its services have to be secured, trained and maintained, since "the laborer is worthy of his hire," as the Scripture states. When men and women are thus brought away from the avocations they might have followed in the business world, it seems reasonable to see that they do not want for the necessities of life.

There are some cults which allege that trained workers are not necessary. But that view not only puts the Church below all other avocations where the need of apprenticeship is everywhere recognized, but it specifically contradicts the Scriptural opinion on the subject. From the days of the Old Testament there were schools of the prophets, and young men evidently put themselves under the training and direction of the older men in the prophetic office, so that when these older men passed on there might be some one to keep up the succession and take up the mantle of those who had ascended. There are people, who, looking at the subject superficially, incline to say that the early disciples and apostles of Jesus were not trained men. Nothing could be more wide of the mark than such a view. These early disciples were, first of all, selected by the Great Teacher, and called away from their business occupations to become fishers of men. They were probably chosen for some particular aptitude that could be developed, but in any case there is no record of their being sent out on special missions till they had been for some time with the Master. If you read Dr. A. B. Bruce's book "The Training of the Twelve," you will find with what infinite painstaking and endless patience Jesus taught

them through their course of some years and what regard he paid to their qualifications for the work they would have to take up in the early Church.

The Presbyterian Church has always stood for generous education. "John Calvin," says Bancroft, "was the founder of the modern system of free public schools," and John Knox insisted on a school beside every parish Church in Scotland. It is in keeping with this attitude of the Church that Presbyterian people have always demanded an educated ministry, and have established Colleges to that end. These Colleges, our people have always been ready to support generously, seeing that without them there would be no trained men to go out into the ministry either at home or abroad.

When these men go out into the work they have Scriptural warrant for expecting sufficient support from the Church to enable them to carry on the work to which they have separated themselves. There is no reason why any soldier of Jesus Christ should feel delicacy about thus receiving support. The Church should not be behindhand in assuming duties that the State, in the analagous case, takes up as a matter of course. The State maintains soldiers for its defence and so should the minister or missionary or other similar worker be maintained. Elijah was the chariotry of Israel and the horsemen thereof, as the younger prophet who had witnessed his work, so finely said. Despite the words of the tyrant, God is not on the side of the strongest battalions or the strongest fleets, else Napoleon's army and the Spanish Armada might have swung history in the wrong direction. Napoleon's

army met its Waterloo against an army less in numbers, and the Armada was scattered by a tempest on the high seas. In both cases the civil and religious freedom of the world was at stake and God will not allow freedom to perish. If God is the real defence of a country then the men and women who devote themselves to keep the nation in mind of God deserve recognition and support. "Except the Lord keep the city the watchman waketh in vain." No number of hired watchmen, even to the size of a standing army, could have saved Sodom and Gomorrah from the storm that buried them because of their wickedness. But God would have spared them had there been even a few righteous men amongst their citizens.

Funds and endowments that were accumulated by the Presbyterians of Canada have been, by the Acts which the Unionists got Parliament to pass, taken most unjustly into the United Church of Canada by a process of cold-blooded spoliation. Later on some of this may be given back to us by decision of the Commission now appointed for the purpose. But in the meantime, Presbyterians will carry on with the traditional perseverance inspired by their creed. Hence we must now specially exercise ourselves in the grace of liberality. In this grace Presbyterians, while refusing to waste, have not been lacking. D. L. Moody, the famous evangelist, used to say that when he set out to collect money he got most of it from Presbyterians. The same great man said that nowhere in the British Isles were the Moody-and-Sanke meetings so well received as amongst Presbyterians, because of their grounding in Scripture. Perhaps it is for the

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same reason that Presbyterians have been forward in giving for the Lord's work.

For the Scriptures are clear, explicit, and persistent in stating the duty of Christian people in this regard. Paul, who had sacrificed everything for Christ and counted such sacrifice a privilege and a joy, illumines the whole subject over and over again in the light of the Cross. And lest any one might fail to understand, he uses many figures of speech to illustrate his meaning. In that fine chapter, 2 Cor. 9, he says in the sixth verse, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." A man cannot expect much harvest if he scatters a bushel of wheat over ten acres of land. Nor can any one expect great blessing from a niggardly contribution to the Church. In the next verse the same lavish spender for Christ says, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." This verse is full of splendid direction as to liberality. It does not say that a man should give what he purposeth in his head. The head is the seat of mathematical calculation and Judas was a great calculator. He was an expert in the multiplication table and figured out the cost of Mary's alabaster box to a nicety, while she, grateful, generous soul, was bestowing it with the prodigality of love. Paul says let a man give "as he purposeth in his heart." The heart is the seat of the affections. And the people who love their Lord for all His love to them will give, with joy, according as God has prospered them, into the pierced, outstretched hands of Jesus. Paul expresses the idea of joy in a strong way. We are

to give, "Not grudgingly," as if we would rather keep it, or "of necessity," as if we felt compelled to give for decency's sake—not that way, but gladly, for the Lord loveth the hilarious—that is the meaning of the Greek word—the hilarious giver, the one that gives with the joyful abandon of love's intoxication.

Scriptural giving is not a secular but a sacred and deeply spiritual action. When we give a portion of what we have earned by toil, we are really giving the result of the expenditure of our life and strength. We ought to give directly and systematically. The weekly offering has Scriptural authority. The Lord who stands over against the treasury, seeing what men give and knowing what they keep, will, when we give sacrificially, multiply our offerings in the splendor of the arithmetic of heaven. One day He will surprise us with the extent of the work which our offerings accomplished and a great and unexpected joy will roll back upon us, because we have been of service to His cause. Those in distant lands whom we have helped by our missionary gifts will meet us too in that Day. Thus shall we find that we have made investments which will return dividends to us in the life to come. For Jesus says, "Make to yourselves friends of the mammon of unrighteousness, that, when ye fail, they may receive you into everlasting habitations." And this word of the Apostle again, "I know Whom I have believed, and am persuaded that He is able to guard that which I have committed unto Him against that Day."

The Presbyterian Church in Canada has dared to be true in the face of great trial. Once again the

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symbol of "The Burning Bush," the bush that withstood the flames of persecution, has been upheld with glad loyalty and great devotion. Let us go forward in the name of God, humbly, yet fearlessly and sacrificially, to the tasks that lie before us at home and abroad.

CHAPTER IX.
THE CHURCH AND HUMAN SOCIETY.



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Broadly speaking, the task of the Church is the cure of souls and the providing of a remedy for the ills of human society. Our business as members of the Church is to make a better world, but a better world can only be brought about by a regenerated humanity. It cannot be accomplished by legislation, though that may help, nor by the change of environment, though that is of some value, nor by any other mechanical process. We cannot have a new world unless, and until, it is brought about under God, by people with a new heart, and it is the duty of the Church to proclaim a Gospel, which alone can change the human heart by the converting power of the Holy Spirit.

Both Church and State are heaven-ordained, but they have different functions, and neither the laws nor the members of the one, as such, have any jurisdiction in the sphere of the other. But though they are thus separate, it is the duty of the State, not to make laws for the Church, but to protect the Church in the carrying on of its work without molestation, and it is the duty of the Church to give good citizens to the State, to the end that the country may be properly governed, and that law and order should prevail in the land. In other words, the Church should, by the grace of God, produce in people such a character as will make them valuable as citizens, because they will carry with them into their several occupations and positions, the high and noble precepts of Jesus

Christ. Our Lord indicates that function of Christians clearly when he says, "Ye are the salt of the earth," to prevent corruption and decay in human society, and when he says, "Ye are the light of the World," to show the path to all who, without the guidance of Christian principles, would be groping in the darkness for a way out of the troubles of life. In both cases Jesus adds special admonitions and encouragements. He admonished all Christians to guard against the danger of losing the essence of the higher life lest their influence for good on human society should vanish. He says, "If the salt have lost his savour it is good for nothing, but to be cast out, and to be trodden under the foot of men." One might emphasize the last word and say that real men will always appreciate the genuine and be influenced by it but they will reject the counterfeit and trample it under foot. And Jesus says in regard to Christians being the light of the world, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." Out in the walks of common life Christians should be the best citizens as they were in the days of the Roman Empire where the conduct of slaves won their masters to the Christian life, when, as Paul says in his letter to Philemon, slavery became unthinkable. It was in those same days when Christianity was on trial that Peter said to Christians, "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." People can argue against a system but they cannot argue effectively against the concreteness of a human life that glorifies God in daily practice and the round of common duty.

Paul says in one place that the world groaning and travailing in pain—a fitting description for the bitterness of social disorder—is waiting for the manifestation of the sons of God. The world will not be free from the injustice and oppression, and the greed for gain, and the fratricidal strife, which throws humanity into opposing classes, until men and women, who profess the Christian faith, appear in every walk of life, and carry into active exercise the principles for which they stand. That line of action would purify politics, solve labor problems, eradicate crime and put an end to the countless evils which are a constant menace to peace and brotherhood and happiness on the earth. If we are sincere in praying “Thy Kingdom come, Thy will be done on earth, as it is in heaven,” we shall work to that end. The Kingdom of God is the place or State where the will of God is the law of life, and a perfected human society would be the Kingdom of God on earth.

All social problems are at the centre moral problems. Some people would prefer leaving problems alone because problems require thought and work. In our day we are in danger of allowing thinking to become a lost art and all work is aimless without precedent thought. But the more we leave problems alone, the more they decline to let us alone, and we have to deal with them even in self-defence, and for self-preservation, though this is never the main motive for action with a Christian. All social problems, let us repeat, are, at heart, moral problems, though, in so far as direct action is concerned, they fall within the province of the State to be dealt with and solved.

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But they will be solved by citizens who have learned the precepts of Jesus Christ, and who as citizens have courage to apply them to the problems of the day.

It ought to be clear to all thinking people that the unit of human society, which is the individual, must be reached by the power of the transforming Gospel before evils in human society can be cured. A chain is no stronger than its links, and a system is no better than the units composing it will allow it to be. Once I heard that fiery and fearless apostle of socialism, Mr. Kier Hardie, painting a word picture of what a fine world we would have if socialism prevailed everywhere. And then he added, "I admit that socialism in order to work properly for the cure of social ills, presupposes and requires a higher type of human character than the present level." This was a remarkable admission as to the futility of a system without the background of high character. And Mr. Keir Hardie knew that the only way to get a higher level of human character was by the regeneration of the human heart as attested by the fact that a short time before his death he said, "If I had my life over again I would devote it to going around the world preaching the Gospel of Jesus Christ." In effect what Mr. Keir Hardie said was that the hope of a better social order, whatever that might be, lay in the regeneration of the individual, who, would, in turn, do his best to cure the ills of society. A bad social system with good men to work it out would be better for the world than a theoretically good system that would be nullified through the acts of unregenerated men who might try to establish it. In proof of that

statement history tells us, for instance, of a great fur-trading organization to which was given by Charles II. an absolute monopoly of trade and possession and government on half the continent of North America. Such a monopoly is in theory a distinctly dangerous thing. But, in that case, what was theoretically a bad system of control, became, through the high character of the men who served the organization on the field of its operations, a paternal government, against whose monopoly for two centuries there was no revolt or protest.

We have only to think of the potential power of one person for good or evil to understand that the important thing is to reach the individual. It is said that a minister in the Old Land was deemed to have had an unsuccessful year's work because only one lad became a member of the Church in that period. But the lad was Robert Moffatt who became a missionary to Africa. He in turn moved David Livingstone to go out to the Dark Continent, and the work of Livingstone still stirs the world. On this continent of America some years ago, on the other hand, a brilliant orator gave lectures against Christianity and left a trail of wreckage behind him that lasts to this day. It is because of this power of one person that Jesus emphasized the individual and first singled out individuals who would reach others. His great parables of the mustard seed and the leaven are definite pronouncements on the method of establishing the Kingdom of God on earth.

If then it is through regenerated men and women that the evils of human society are to be cured, they must first know these evils, and then, as members of

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the community, have the will and courage to attack them. Gone are the days when intelligent people will allow, if they ever did allow, that men might help the world by running away from it into monastic seclusion or by becoming so absorbed in their private affairs that they have no time to take interest in the common weal of their country. How are the evils that are abroad in the land going to be conquered unless men and women who believe that righteousness alone exalteth a nation, take hold of public affairs and swing them in the right direction ?

We do not have to go far afield to run into conditions that demand righting if we are to give young people around us even a fighting chance to live out their lives to good purpose. Take for instance, the omnipresent curse of strong drink. A great many people oppose anything like a prohibitory liquor law and think they dispose of the question by saying that we cannot make men sober by Act of Parliament. They may consider that statement clever but as a matter of fact it is an altogether uncalled for and asinine remark. For no one claims that we can make a man sober by law. It is only the power of God that can take away the desire to drink. But no one can claim that we are giving that man a chance to be sober when we license men to ply him with temptation. This is one of the curious anomalies in connection with the position taken by some men. They oppose prohibition by law of the sale of liquor. They, in effect, deny the right of the State to protect itself against an acknowledged evil, and yet they approve the license system which is in reality a measure of legal prohibition.

The State licenses only a limited number of men to sell liquor because it is too dangerous a trade to throw open to everybody. Or in some Provinces it does the more nefarious thing of itself becoming its own licensee for the sale of intoxicants, thus making all citizens partners in the business whether they wish it or not.

The result of the license system is that the State gets, superficially, an increase in revenue, which, on examination, is found to be more than offset by the deterioration in manhood and the destruction of homes. The enforcement of a liquor license law is a costly thing, and the Province that thinks it can drink itself out of debt will find itself mistaken. Waste is the arch-enemy of a good economic system, and there is no waste like the waste through strong drink which not only wastes money but human life as well.

It seems horribly unfair for us to put temptation to drink before a man and then punish him because he falls. Not long ago an engine-driver was taken off his locomotive and sentenced to five years in prison because he was mildly under the influence of liquor. And yet he was under that influence because the State had licensed itself or some one else to put temptation before him. The State should have been arrested itself as the worse criminal of the two. Our license system, being a measure of restriction on an acknowledged evil is practically like the chaining up of a mad dog that should not be allowed to run free, but which can be destructive within the length of its chain. For the public safety one would think that the better way would be to kill the dog. In any case the Christian citizen cannot possibly look with in-

difference on a business concerning whose potential result the Scripture says that no drunkard shall inherit the Kingdom of God. We have no right to be partners in keeping any one out of the Kingdom of God. One may not dogmatize about how to deal with this age-long problem, but for the Christian citizen to remain callously indifferent to it is impossible.

Much could be said also about the mania for gambling, which, in certain forms, has the patronage of many people who are prominent in the social life of the country. Fundamentally, all gambling is a distinct type of thievery, and ought to be disowned by professing Christians. Most assuredly all Church people should make strong protest against doubtful methods too often used for raising money for the Lord's work. Anything in the nature of gambling in connection with the Church is dishonoring to God and unworthy of Christian people. When we all make this protest in the Church, we can with clear consciences crusade against the mania that makes people dissatisfied with legitimate means of making money, and which, in an extraordinary degree, sends its votaries into the fierce fever of effort that always ends in unhappiness and often culminates in the asylum or the suicide's grave.

It is always good to remember that while concerning other matters of administration, members of legislative bodies may differ owing to party lines and such like, all Christian men and women there can act in unison in regard to the distinctively moral problems that face us in our day as vitally affecting human life and welfare. Statecraft is a nobler business

than political play, and no man in public life should allow party considerations to chloroform his intelligence and his conscience when vital moral issues are up for discussion. These things we must teach.

All the moral problems around us become more acute and more pressing in proportion to the growth of population in any given locality. Hence what we may call the problem of the city should be studied, because, for weal or woe, cities in large degree give color to the life of the whole country. The growth of cities is the most outstanding and in some ways, the most menacing feature of our modern life. Up to recent date we in Canada have lived much in the open spaces and in any case not far from the glory of God's great out-of-doors. But a change has come with a rush and now huge aggregations of factories and stores and houses are eating up the green fields and turning them into cement and asphalt pavements. The city is hungry and has certain men set apart as industry-hunters who aid in bringing more human life into its insatiable maw. One wonders at this at times, because, in proportion as the city grows, the burden of governing and controlling and satisfying it becomes ever more oppressive. The city is the centre, it is true, of great educational and benevolent institutions, but it is also the rallying-place for those who thrive on social unrest and agitation and crime, besides being the home of much that is artificial and conventional, and unspeakably wearing on body and mind and soul. But the city has come to stay. The process of manufacture has passed from the hand of the individual to the factory machine, and, as necessity

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compels operatives to live near their work, congestion of population seems inevitable. And acute congestion of population means the tenement and the slum. Some day there may be transportation systems that will place fresh air and more room within reach of the people. In the meantime we can at least have municipal playgrounds for the children away from the flaming influence of the street and we can see that public parks which are the lungs of the city are within reach of everybody. Canada is a land of illimitable dimensions. We are not cramped for room and we should leave margin for expansion.

Of course we do not overlook the fact that foreigners, reckless of the better ways of living, crowd into certain quarters of cities and transform them into Ghettos, Chinatowns, and the like. But a city can study this situation and prevent the establishment of such alien slums, if it has a mind to protect itself, and has officials who will fearlessly attack such an unseemly condition of things. I have never been able to discover any satisfactory reason why foreigners are allowed to break laws as to over-crowding and sanitation in our cities in a way that would not be tolerated for a moment with our own people. Besides self-preservation which the city is entitled to consider, there is a large responsibility resting upon us to teach ignorant foreigners the customs and habits of a higher civilization. A city slum is an anachronism in view of our modern knowledge of the laws of sanitation. It should not be allowed to exist anywhere and least of all in a country like ours with its wide spaces.

In the meantime the Church can exhort her members to see that as citizens they should not allow

wrong conditions to prevail. The power of one man in a pulpit to shake a city out of its chloroformic ignorance, and its disregard of rampant evils, was well illustrated by the work of that man of Presbyterian determination and perseverance, Dr. Parkhurst of New York. There used to be a saying in the days of highway robberies in the open, "The highwayman thinks every bush an officer." Evildoers are weakened by their sense of guilt and will give way before the attack of a consecrated and courageous soul. Or, as Dr. Parkhurst used to say, "The wicked flee when no man pursueth but they will make better time when some one is after them." And Christian citizens, who, as the writer of the Acts says about Paul at Athens, have their souls stirred within them when they are made aware that their city is going astray, must be after the wrong doer who seeks to corrupt the community.

And the Church above all can pursue with unfaltering faith its supreme business of preaching the Gospel by word and deed amid the worst surroundings. This never fails and the evangel can depopulate the slum. It is one of the glories of the down town mission, that men and women who have been led to Christ through its workers, are, owing to their changed habits, soon able to leave their grimy surroundings and move to better environment. If Christian people in a city would make it possible for down town churches to live and work, the slum would have to go. With man these things look impossible but with God, *i.e.*, linked up with God, all things are possible. Let us get the right meaning of this text and we shall win victories against the dark evils of the city.

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It is possible that some of the things that have operated to cause an exodus from the country to the city in recent years may be less felt in the future and less operative. The isolation that once characterized the country home is vanishing with the advent of the telephone, the radio, the trolley, the motor car, and the electric power. There are some who prophesy that the distribution of electric power throughout the country towns and villages will lead to a development of manufacturing in places where formerly, because there were not enough people to enable one to get workers in the community, no considerable industry could be kept alive.

In any event the tragic fate of many a country lad and lass who leave to go to the city without counting the cost, is having its effect on rural districts. Besides that, the freedom and the healthfulness of the country, which has now nearly all the conveniences of the city without its drawbacks, are blessings that are being appreciated increasingly year by year. And gone are the days when the people of the country could be looked on as inferior in culture and manners to the city dwellers. The country gives more opportunity for meditation and reading as men who come to our legislatures from the rural districts amply prove. The greatest humanitarian poet of modern days thought out his noblest themes not as he trod the city streets, but as "he walked in glory and joy behind his plough upon the mountain side." When all these things are fully understood, it is quite right also to remind ourselves that if the city has its deadly perils it also has its magnificent opportunities. Let

people, whether born in the country or the city, see the possibilities of both, and choose their sphere of labor with open eyes. Both have dangers and temptations, and great vistas of usefulness open up in each before those who seek to serve. To live and act worthily in either one is to recognize that life is not a vain and empty thing, but a noble destiny and a lofty calling.

There is no problem in all this loud modern world of ours that cannot be solved by the principles of the Gospel of Christ, but the Church, which knows that Gospel, must also know the problem. Only thus will the Church be able to save men and minister to all sides of human need. The future of this country is largely what the Church, under God, will make it. And so let every minister magnify his office. Let no man take his crown. In this utilitarian day some misguided men who understand only the material and the visible as of value, say that because the minister is producing nothing tangible he is of no special value or use in our social system. But if he, by the grace of God, is producing character in those to whom he ministers, he is making a contribution to his country's welfare and influence which will outlive the most enduring marble. John Knox, the fearless leader of the Scottish Reformation, never made a plough or a car, but, under God, he made a nation, and that nation has done much in the making of a better world. So let every minister and missionary and member of the Church in Canada go forward on the great, triumphant errand of the Gospel of Christ.

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In various forms, but to the same intent of meaning, our Presbyterian Church all over the world has adopted for its symbol, "the bush that burned but was not consumed."

The vision of Moses in the desert resulted in action that transformed the world of his day by a great emancipation movement. There is much work yet to do in that direction.

In these recent years in our own land, our Church withstood the flames again. Let us not only "turn aside to see this great sight," as Moses expressed it, but let us also, like Moses, hearken to Him who speaks to us out of the Bush. He calls to us also to go out for Him on a noble errand for the freedom of men.

And the great plans made by our General Assembly, in this year of grace, 1926, show that our Church is not disobedient to "the heavenly vision."

THE END.

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